The Christian Century

Published Weekly

Has the Church a Conscience?

By W. Edgar Gregory

The Outlook for Church Union

An Editorial

The Tragedy of Spain

By Sherwood Eddy

Pink Pigeons

By Edward A. Steiner

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In This Issue

SHERWOOD EDDY

is a writer and lecturer on world affairs. Each summer he directs what has come to be widely known in this country and abroad as the "American Seminar," a project which undertakes to make a selected group of Americans acquainted with the major problems and personalities of the various European countries. Mr. Eddy and his party have just returned from this annual visit to the capitals of Europe.

EDWARD A. STEINER

as his article will indicate, was born in Czechoslovakia. He has been professor of applied Christianity at Grinell College since 1903. He is the author of many books and is a frequent contributor to this journal.

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CHARLES D. BRODHEAD

the Philadelphia correspondent of The Christian Century, presents in this issue the second of two news articles on the Friends World Conference. He is the pastor of the Methodist Church in Media, Pa.

The CHRISTIAN CENTURY

September 22, 1937

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Calendar of Coming Events

Sept. 22-26. Missouri Disciples Convention, Columbia.
Sept. 26-Oct. 3. Church Program Week, Disciples of Christ.
Sept. 27-30. Michigan Baptist State Convention, Sault Ste. Marie.
Sept. 27-Oct. 1. Area Conventions New York State Council of Churches at Binghampton, Utica, Potsdam and Poughkeepsie, respectively.
Sept. 28. Genesee Annual Conference, Methodist Episcopal, Rochester, N. Y.
Sept. 28. Pittsburgh Annual Conference, Methodist Episcopal, Wilkinsburg, Pa.
Sept. 28, 29. Lutheran Stewardship Convention, St. Paul's Lutheran Church, Toledo, O.
Sept. 28-30. Illinois Disciples Convention, Lawrenceville.
Sept. 28-Oct. 1. North Dakota Baptist State Convention, Grand Forks.
Sept. 29. Central New York Annual Conference, Methodist Episcopal, Geneva.
Sept. 30-Oct. 2. Nevada Baptist State Convention, Alturas, Calif.
Oct. 4-7. Northern California Baptist State Convention, Oakland.
Oct. 4-10. Week of the Ministry, Disciples of Christ.
Oct. 5, 6. New Hampshire Baptist State Convention, Whitefield.
Oct. 5-7. Colorado Baptist State Convention, Boulder.
Oct. 5-7. Idaho Baptist State Convention, Nampa.
Oct. 5-7. Kansas Disciples Convention, Salina.
Oct. 5-7. Wisconsin Congregational Annual Conference, Whitewater.
Oct. 6-10. Nebraska Baptist State Convention, Fremont.
Oct. 6-12. Annual Meeting, Woman's Home Missionary Society, Methodist Episcopal, Seattle, Wash.
Oct. 7-10. South Dakota Baptist State Convention, Huron.
Oct. 10-13. School in Christian Living, Cleveland Church Federation, Cleveland, O.
Oct. 14. Executive Committee, Woman's Foreign Missionary Society, Methodist Episcopal, Syracuse, N. Y.
Oct. 14, 15. Eastern Interracial Conference for Women, Berkeley-Carteret Hotel, Asbury Park, N. J.
Oct. 14, 15. Connecticut Council of Churches joint convention, New Haven, Conn.
Oct. 14, 15. Connecticut Institute on Social Relations, New Haven, Conn.
Oct. 14-16. Connecticut Baptist State Convention, New Haven, Conn.
Oct. 15. Annual Sunday School Convention, New Hampshire Council of Religious Education, Congregational Church, Portsmouth.
Oct. 15-17. Baptist Young People's State Convention, Yakima, Wash.
Oct. 16. Annual Sunday School Convention, New Hampshire Council of Religious Education, Baptist Church, Penacook.
Oct. 17-19. Cornell College Forum Conference, Mt. Vernon, Ia.
Oct. 19-21. Congregational-Christian Midwest Regional and Board of Home Missions Meeting, Ft. Wayne, Ind.
Oct. 25-27. Interdenominational Ministers' Convocation, Milwaukee, Wis.; Dr. Dykstra, Dr. Fisher, Dr. Cady, Dr. Horton, speakers.
Oct. 26-28. Council of Cities, First Methodist Episcopal Church and North Shore Hotel, Evanston, Ill.
Oct. 26-31. International Convention, Disciples of Christ, Auditorium, Columbus, O.
Oct. 27-29. Michigan Council of Churches and Christian Education Convention, Battle Creek, Mich.
Nov. 3-5. North Carolina Disciples Convention, Goldsboro.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

LIBERALS have been reading, with no little embarrassment and bewilderment, the currently published proofs that Hugo L. Black, recent appointee of President Roosevelt to the United States Supreme Court, has been, and presumably still is, a member of the Ku Klux Klan. Black joined the hooded order in 1923. Two years later, after he had secured the backing of the Klan as its candidate for the United States Senate, he wrote a *pro forma* resignation—politically useful in case he had occasion to deny that he was a Klansman. A year after that, he and Governor Bibb Graves received gold badges of life membership and Black expressed his gratitude to the Klan for electing him. Alabama was pretty well in the grip of the Klan at that time. Now the particular mess that this whole episode reveals and illustrates is this: Black is a social liberal and a supporter of all the new deal policies; his enemies, both in his own state and in the recent contest over the confirmation of his appointment as a Supreme Court justice, may be described, at least in a general way, as economic reactionaries. But the Klan is a thoroughly reactionary organization. Its methods are the most dangerous form of fascism that has yet appeared in America. Economic interests probably had more to do with its growth than racial or religious prejudice, and in its later recrudescence it has given as much attention to fighting everything that conventional hundred-percenters call communism as to disciplining the Negroes and Catholics. And now we have Klansman Black the President's first choice to redeem the Supreme Court from that economic conservatism, superinduced by senility, which was an obstacle to the new deal's social liberalism. It doesn't quite make sense.

Ku Klux Klan Invades The Supreme Court

Liberals and Reactionaries Are Badly Scrambled

PERHAPS this incident is only symptomatic of the confusion of the times and the complexity of the social and political issues. In commenting on the appointment of Senator Black to the Supreme Court, The Christian Century (Aug. 25) noted his "known opposition to federal anti-lynching legislation and the suspicion that he shares the conventional southern white position on the race issue." A great many southerners manage to combine sympathy with the Klan's objectives and methods, violently reactionary as they are, with hearty approval of the administration's liberal social policies. Further comment upon Mr. Black's fitness for his new position as an interpreter of the laws and of the Constitution, including the bill of rights, in view of his connection with an organization which notoriously flouts the law to gain its ends, must be deferred until he has had opportunity to make his own statement. Meanwhile we see all the administration's reactionary opponents preparing to make political medicine out of Black's membership in the Klan, which is more reactionary than they are, and socialists and communists supporting the administration which appointed him because of its liberalism, while Mr. John L. Lewis, in his labor day speech, criticizes the President because he is not liberal enough in his attitude toward labor. One thing is clear: The terms "liberal" and "reactionary" can no longer be used to define any man's position unless they are themselves further defined.

Masaryk's Fame Is Safe

MASARYK was the founder of the Czechoslovakian republic and its president from 1918 until his voluntary retirement in 1935. He died on September 14 at the age of eighty-seven. He was the father of his country in a sense in which that trite phrase can be applied to few men in history. Rising from humble origins—son of a coachman and apprenticed to a blacksmith—he won both academic and political distinction in fairly early life. He became a professor of philosophy, first at Vienna, then at Prague, and a member of the Austrian parliament. In the latter capacity he attained a dangerous fame as an advocate of the nationality and independence of the Czech people, then submerged in the dual empire. He married an American and spent considerable periods in America. For a time he was a professorial lecturer at the University of

Chicago, and his daughter was a resident of Hull House. The war brought both crisis and opportunity. It was Masaryk's persuasive advocacy, backed by his convincing personality, that won the victorious allied powers to his view that his people ought to be a free and independent state. As his had been the most potent influence in the winning of independence, so it became the determining factor in the organization of the republic. His election to the presidency was as uncontested as Washington's, and his motive in the acceptance of it as free from any suspicion of personal ambition. Dictatorship was so far from his purpose that it was not even hinted at. He continued in office for seventeen years because his people needed him and would not let him go. The idealistic aspect of the years immediately after the war finds its best illustration in Masaryk and his country. Many reputations have been deflated, but not his. There may be difficult days ahead for Czechoslovakia, for it is in a dangerous spot. Nazism is no respecter of national boundaries. Whatever dangers the future may have in store, Masaryk is safely out of them, and his reputation is as safe as he is.

Fighting Piracy in the Mediterranean

CONFIRMING our analysis made last week, the Russian government openly and flatly charged Italy with the operation of piratical submarines in the Mediterranean and proposed to bring forward full proof to the Nyon conference to which invitations were being sent out. Tension was heightened by the declaration of the Red army that, if the conferees gave no satisfaction, it would take matters in its own hands. Although Italy sharply repudiated the charges, she made every effort possible to prevent Russia from bringing forward her evidence in an international assembly. Furthermore, after the conference was called no further submarine attacks occurred. The Soviet diplomats have accomplished their primary purpose in focusing attention not on the Franco regime, a line of policy favorable to Italy, but upon the true provocative agency, fascism of central Europe. In doing this Russia has compelled France and England to act without the cooperation of the fascist dictatorships, thus marking a new phase of Mediterranean activity. While Soviet diplomacy must utilize the embroilment of capitalist powers among themselves so as to have maximum strength for the defense of Russia, English policy is directed toward the turning of Italy's and Germany's attention to the East, and hopes to be free to settle the civil war in Spain in conformity with British interests and to maintain Britain's position in the Mediterranean. Although Mussolini's aim apparently is to force England to make greater concessions to him, rather than to fight Russia, Downing Street is determined to maintain friendly relations with Italy as long as possible. To appease fascism, the callers of the Nyon conference sent out an invitation to Germany, which has no direct interest in the Mediterranean, and barred the admission of the regular Spanish government. Furthermore, instead of allowing the conference honestly to investigate what government was responsible for the piratical attacks, the British took the ridiculous attitude of assuming the submarines were privately owned and the Russians were refused permission to bring in their charges. Britain's unprecedented plan to restrict shipping within narrow lanes, thus channelizing the "piracy" rather than eliminating it, and her proposal to permit Italy and Germany to patrol the eastern Mediterranean precisely where Russian ships would be most likely to be sunk, can only further stimulate fascism to bait the Soviet Union and must lead to a further intensification of the struggle. The fascists hail the Nyon conference as having driven Russia out of the Mediterranean and back into the Black Sea.

Bombs Over The World

THE destruction of the populous cities of Madrid and Shanghai is driving home the point that as yet there has been organized no adequate defense against air attacks in modern war. The Spaniards already have ample knowledge of the complete inadequacy of the shelters provided, and long ago have learned that the best thing to do during an air raid is to stay right where they are. It is no use to hide in the cellars of the buildings since heavy bombs can plow through a whole dwelling only to explode in the basement. A good sized aerial torpedo can make a crater sixty feet deep. Unless the refuge is built of reinforced concrete, it is practically no protection. Even should such refuges be constructed at great cost in every capital of Europe, they would be ineffective to withstand gas attacks and would actually become death traps, that is, assuming that the population had time to reach them, a supposition which in these days of war without warning is becoming increasingly unlikely. To imagine, for example, that the four million people of Paris would be able to find shelter within the time limit available to them before German airplanes could strike from the Rhine, is to picture a pure fantasy, even though a hundred million dollars were spent for the 25,000 shelters necessary. The militarists, however, keep whistling in the dark, spreading the illusion that everything has been taken care of and that war will find the whole population prepared "down to the last button" or, rather, down to the last gas mask. The fact that no mask has yet been invented capable of being effectively used by children under four years of age, thus entailing the wholesale slaughter of the innocents, does not seem to bother the general staffs overmuch. Of all the European countries Germany appears to be best prepared, some of her underground shelters, especially those in industrial areas of the Rhine, being equipped with a duplicate set of offices, archives and material to carry on the work in case the buildings above the ground are threatened with destruction. All this organizational thoroughness, however, can bring but one result, the empty illusion of safety.

Militarist Tea Drinking

AUTUMN finds the British army quota of 205,000 soldiers shy about 23,000 men. Frantic attempts have been made to fill the vacancies. Ireland has been honeycombed with recruiting agents who have in mind not only the military gaps to be filled but the necessity to break the youth of Ireland from ideas of separation from the British Empire and to render impossible a repetition of the Ger-

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man-Irish alliance of 1916. Within England heroic efforts are made to overcome the pacifist teachings of the past two decades and to weaken the memories of the World War. All to no avail. British labor still refuses to enlist in his majesty's armies despite the offer of attractive new uniforms designed to flutter the most adamant feminine heart. To the uniforms have been added the bribes of extra spending money, free shaving mugs, sport canes and even pensions. But the vacancies remain. In desperation the British army officers have finally decided to fight fire with fire, to take a leaf out of the book of pacifism and offer the soldiers tea parties in their barracks. If tea parties can be used with such deadly effect in stimulating Oxford youths to pledge themselves against war, why cannot the mysterious qualities of tannin be used to increase the number of red corpuscles in the blood of every recruit to make him a roaring patriot of the army? To the tea, no doubt, will be added luscious crumpets and cakes which will taste especially good in the new steam heated barracks now being constructed. The new recruit must be impressed with the idea that there are no better comforts to be found in industry or in the pacifist discussion halls than can be found right within the army. Whether the tea can replace the traditional pre-battle grog is another matter. Here, too, army officers may be in agreement with the women of the temperance and anti-narcotic societies, that one leads to the other. It may be doubted, however, whether strong red tea is quite the drink to encourage the spilling of strong red blood. It is a safe guess that the space before the recruiting office will remain empty for the time being, despite British labor's support of the heavy rearmament budget.

Relief Danger Signals

SEVERAL grave warnings have recently been issued that the situation for those on relief is steadily getting worse rather than better. Blithely ignoring the figures which show general business to be at only 85 per cent of normal (in 1929 the general business index stood at over 119) Washington has seen fit to reduce the appropriation for the WPA to such a point as to compel the dropping of 335,000 persons from the rolls in two months. In Cleveland and Columbus, Ohio, 75 per cent of the laid off workers promptly applied for home relief, in Toledo 62 per cent, in Indianapolis 60 per cent. These figures indicate the general situation. In Illinois the number of persons on relief increased from June to July by 12,000, or 2.8 per cent and, of the total cases opened, more than 14,000 were reopened cases. Over 4,500 cases were opened because of loss of employment (about twice as many as were closed because of employment obtained) and over 8,500 because of the termination of their jobs on the WPA. Now Chicago officials declare that relief funds are exhausted, that after September 14 rent payments will be eliminated for the 212,500 persons on relief and that about one-third of the relief staff will be dismissed. What this further blow means to the relief client can be better appreciated by pondering the reported fact that in July the average amount of relief per home relief person was only $8.31 for the entire state, $11.14 for Cook county, $11.38 for the city of Chicago, $7.99 for Cook county outside of Chicago and but $5.24 for all down-state counties combined. It can only be surmised how these people have lived on $5.24 or even on $11.38 a month and what they will do now that the funds have been so drastically cut.

Dr. Jefferson's Voice Still Lingers

THOUGH the voice of Charles E. Jefferson has been stilled by death, its echoes will long continue to reverberate and the beneficent influence of his personality will not soon cease. He was a great preacher and, though always a pastor and never a professor, he was a great teacher of preachers. For almost forty years, or nearly half of his entire span of life, he occupied one of the most conspicuous pulpits in America, Broadway Tabernacle in New York city. He had only one pastorate before that. The length of his tenure in these two pastorates would by itself suggest something of the stability of his nature and the steady growth of his mind. He was a preacher who never preached himself out. On the contrary, to the end of his active life there was a constant enrichment of his spiritual resources and a never failing alertness in sensing the needs and opportunities of new situations. His church was not far from Times Square, the heart of the "great white way" which is the amusement center of America. The tinsel and the sensationalism of the theatrical world never invaded that church, but what one found in it was as contemporaneous as the newest show—and as old as the gospel itself. Dr. Jefferson became, especially after the war, a persuasive advocate of peace and of those principles which declare the antithesis between Christianity and war. It will be remembered that some of the first and strongest of his pacifist writings were published in The Christian Century. It was largely through his books, of which he wrote more than a score, that he became the teacher of preachers. Some of them were volumes of sermons; some were books about the ministry; some were discussions of current and controversial religious questions; some were "quiet talks" (he used the title repeatedly) with puzzled parishioners. None, perhaps, made any great contribution to theological thought in its more technical aspects, but all had both the substance and the tone to reassure the minister of the validity of his message and make him glad of the opportunity to present it.

The Slot Machine Racket Again

THE recent murder of an ex-convict who tried to "muscle in" upon the territory of the slot machine racket controlled by the underworld has led to a new gesture to efface Chicago's wide-open gambling which, with the revival of prosperity, is taking a toll of approximately one million dollars a day. Suddenly the state's attorney ordered the Cook county police to close down all the slot machines operating outside of Chicago proper. In one day ninety-two operators were warned and thirty were arrested. The slot machine business, however, which garners one hundred and fifty million dollars annually from the nation and ten million dollars from Chicago alone, will not so easily be put out of operation. In only four states—Florida, Nevada,

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Maine and South Dakota—are the slot machines of the jack-pot variety legally functioning, yet one can see them everywhere. One has only to take a trip on the excursion steamers that travel from Chicago to South Haven, for example, to see what an enormous intake these machines have every day. Throughout Cook county the average five cent machine, which keeps at least 80 per cent of the money put in, yields forty dollars a week profit which is split with the store owner on a fifty-fifty basis. A good defense could be made out for the slot machine operators on the ground that they could not possibly be gamblers in the light of the slim returns given the player! In many states the courts have held that if there is an element of skill involved the machine does not come within the gambling laws. On this basis the marble ball bagatelle games have been allowed to flourish even though tests authoritatively demonstrated that the best experts of the companies installing the machines could make no better scores than the veriest tyros. Under such circumstances the utmost that can be expected of the present gesture is that those who persist in "muscling in" on forbidden gambling territory will be regularly murdered, the slot machine racketeers will lie low for a while, the politicians will try to exact a still higher "rake-off" as the price for their protection, the state's attorney will get some popularity that will permit him to run for a higher political office in due time, and the issue will be used by various cliques in the coming election. That will be about all. Of the thirty arrested, all have demanded jury trials and the first two tried have already been acquitted. Only a thoroughgoing moral regeneration of the people leading to a national crusade against the conditions producing gambling can strike at the root of the matter and end forever the fifteen billion dollar toll the underworld annually exacts from us.

The Outlook for Church Union

THE question being asked most frequently and eagerly of those who attended the two ecumenical conferences during the past summer is the practical one: What is the prospect for a union of the churches of Christendom? Were any gains registered at Oxford and Edinburgh? The answers vary with individual temperament, the degree of hope with which each individual approached the conferences, the conception of the problem as it lies in the mind of each individual reporting, and the estimate which he places upon conferences in general.

It is possible to invest the Oxford and Edinburgh conferences with too great significance. Conclusions either too hopeful or too discouraging can be drawn from their deliberations if they are judged as events having their meaning within their own framework. For three years Dr. Oldham, the inspiring genius of the Oxford Conference, has tried to discount in advance the decisive importance of the conference as such. A veteran of ecumenical gatherings, he knows the illusions which a conference can create. With a realism rarely displayed by promoters of great meetings, he insisted from the moment of accepting the chief responsibility for Oxford that the conference itself was less important than the preparations for it and the developments which would follow it. He conceived Oxford in a long and wide perspective. The six or seven books written by perhaps forty of Christendom's leading scholars in preparation for the conference, and circulated in mimeograph form among the delegates, are far more important than anything said at Oxford. These books, it is announced, will be ready for the general public next month. They will inspire the writing of other books during the years ahead by the best thinkers of Christendom working independently. All this intellectual activity is a genuine part of the Oxford Conference. Similar statements apply also to Edinburgh.

Yet the four weeks divided equally between Oxford and Edinburgh were essential to both the preparatory work and the further development. Nothing can take the place of face to face discussion and communion. Conferences are a way of registering and confirming the degree of unity that already exists. They clarify differences and dispel misunderstandings. A conference is also a creative moment. The great decisions of life and history occur at points where at least two or three are gathered together. And when this gathering together is in the name of Christ, the maximum condition of creativity is present.

It was so at Edinburgh, whose problem was to explore the possibility of uniting in one body all the separate churches of Christendom. There are those who hold that this is an unfruitful approach to Christian unity. The simpler and more promising approach, they believe, is the more empirical one. Let those denominations unite which can more naturally unite because of actual similarities in their practices, traditions and ideologies. Those who hold this view tend to look with a detached indifference upon such a gathering as that at Edinburgh. They see Christian unity coming not from the top down, but from the bottom up. From this point of view, the actual unions of denominations which have taken place during the past two decades represent a more promising method. The merging of local churches in the same community, whether as so-called "Community Churches," or under the wing of a particular denomination on the basis of a "comity" agreement—these unions at the grass roots of church life present a more encouraging prospect than the comprehensive approach through theology and creed and ecclesiastical order.

The point is arguable that the undertaking at Edinburgh represents the long way around, and that what is needed is action without tarrying for any. No word should be spoken by an Edinburgh enthusiast which would tend to weaken in the slightest degree this salutary movement of practical union in local fields or between specific denominations. This humbler expression of unity is the very lifeblood of the ecumenical movement. Without such pressure from below it is hardly likely that theologians and ecclesiastics would take the trouble to hold conferences to consider the more comprehensive problem. Practical unions and the search for ecumenical unity are not competitive but complementary processes which should play into each other with mutual stimulation.

But there is a difference between them. The unity of the church of Christ is more than a pragmatic matter, more than a quantitative matter. It is conceivable that a great

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reduction in the number of our denominations might take place without advancing the cause of Christian unity in any profound sense. The denominational spirit is not confined to small denominations. Bigger and better denominations is no proper slogan for the church union movement. Only as mergers of denominations are conceived as way stations on the road to the ecumenical church of Christ do they attain an unambiguous significance.

This insight is the most generic contribution of the Edinburgh Conference. With hardly an exception its delegates are returning to their homes under the spell of one supreme idea, namely, the idea of the church of Christ as a supernational, world-wide, ecumenical fellowship, divine in its origin and nature, against which Christendom has sinned by allowing it to be divided into separate, self-sufficient sects. A sense of awe took hold of every person who sat through those sessions as he contemplated this profound reality of the Christian faith. It is doubtful whether any delegate will ever look at the church again as he looked at it before he came to Oxford and Edinburgh.

Conversely, the conference stirred in its members a feeling of deep disquiet and dissatisfaction with respect to the church as we have it. No one could contemplate the church as it lies in the mind of Christ and be ever afterward complacent with regard to the pettiness and superficiality to which our denominational system condemns us. Our congregationalism, with all its virtues, becomes almost childish when viewed by a mind in awe of the living Body of Christ. The localism which characterizes the whole of Western Protestantism is seen as impotence when compared with the spiritual power which would flow into every local congregation were it organically a part of the one ecumenical church of Christ.

Edinburgh set up a standard by which the churches can measure how ineffectual they are. It did not discount their good works, or their faith, or their devotion. Nor did it deny their fruitfulness. But it did explain their frustration, their lack of momentum, their pathetic recourse to irrelevant and incongruous expedients, their failure to capture the imagination of youth for leadership in its service, and the arrest of their missionary enterprise. No one who attended the Edinburgh Conference will ever again believe that the annual statistical exhibit of increased membership in Protestant denominations in America is significant of a genuine growth of the Christian faith.

A further distinct gain at Edinburgh was the development of a sense of orientation. The ecumenical movement has never been quite sure in what direction it was going. It has had a half-mystical awareness of a goal, but it was not able to define this goal clearly enough to enable it to seize upon those issues which had to be met and resolved before unity was attainable. But a new sense of orientation sets the Edinburgh Conference in sharp contrast to the conference at Lausanne, ten years earlier. There the procedure was the simple one of setting each denominational position alongside of the other denominational positions, like a row of blocks. The unfruitfulness of this method was apparent at once. It created a sense of hopelessness in all hearts. Lausanne broke up under a shadow, and the shadow has lain across the movement for the past decade. The feelings of many were expressed by the late Dr. William E. Barton, in an article in The Christian Century, when he said, "The Devil and I went to Lausanne." No one left Edinburgh with any such feeling. If the Devil was there he was not discovered! Instead of the Lausanne method, Edinburgh thrust the inquiry directly into the merits of the issues that divide the churches and asked: Are our differences, on this point and that, insurmountable barriers to union?

Here was realism. And it was the kind of realism which was so honest and candid that even where the differences were insurmountable, the discussion resulted in increased mutual respect, coupled with hope that further fellowship and discussion would lead to a common understanding. But this realism also led to the discovery of unsuspected margins of agreement. The discussion of the number of sacraments is a good illustration. It was pointed out that Protestantism generally holds to two—baptism and the Lord's Supper; Eastern Orthodoxy holds, with Roman Catholicism, to seven; Anglicanism has left the number indeterminate, but generally agrees with the Protestant bodies in giving special place to two. However, it emerged in the discussions that we all have the equivalent of seven sacraments, and perhaps more! Certainly the Orthodox and Roman churches are not peculiar in holding marriage to be a "divine ordinance." Also, every clergyman of the non-liturgical churches performs some act of grace for the dying which is the equivalent of "extreme unction." Moreover, all churches "ordain" their ministers. There is also in the discipline of all churches at least a suggestion of "penance." Confirmation is a universal practice in churches which practice infant baptism. And as for those churches which practice only adult baptism, a new "sacrament" is coming into wide use, namely, the dedication of infants and their recognition as members of the Christian community for whose care the church has peculiar responsibility.

Whatever may be thought of these parallels in specific cases, they illustrate the method of throwing out filaments of understanding and agreement between prejudice-ridden bodies of Christian people. It is a delicate method of procedure, but these filaments may take hold and, reinforced by other filaments, draw the churches into deeper understanding and ultimate unity. Many such discoveries of essential agreement were made at Edinburgh.

Two things clearly emerged as requisite for further advance toward a united Christendom. One of these is that Protestantism must learn to think in *ecclesiastical* terms. Most Protestants have been impatient with ecclesiastical discussion. Indeed, the very word "ecclesiastical" has been invested with opprobrium. No one likes to be called an "ecclesiastic"! And as for "ecclesiasticism," that is one of the harshest words in the glossary of the *odium theologicum*. But all church leaders and office bearers are ecclesiastics. Christianity is in its nature ecclesiastical. No church can evade the problem inherent in its own existence as an organization. Even the Quakers have an ecclesiastical system, though they disguise it under a special nomenclature. The free churches of Protestantism live under the illusion that they have turned their backs upon the ecclesiastical order. What they have done is to abandon one ecclesiastical system for other ecclesiastical systems. Their systems have never been critically and realistically examined. They are for the most part the product of the circumstances in which each particular denomination emerged.

The time has come for those systems to be brought under

examination, not from the provincial point of view of each denomination's prejudice, but from the point of view of the Christian church as a whole. To say this is not to prejudge the outcome of such a study. It does not imply that our so-called "independency" is wrong and must be abandoned. It implies only a willingness to submit our ecclesiastical systems to the tests of democracy, of fruitfulness, of consistency with historic Christianity, and of conformity to the mind of Christ. The same tests must be applied to those systems which call themselves "catholic." Their assumptions were not challenged at Edinburgh. Why? Because the representatives of Protestant independency had no thesis which they were able to put forward with intellectual vigor. They were no match for the theologians and ecclesiastics of the older traditions. They therefore took only a humble part in the proceedings. If there are to be further conferences on church unity this imbalance must be redressed. It cannot be redressed by a more bumptious self-assertion of denominational provincialism. It can be redressed only by the development of the ecclesiastical mind throughout Western Protestantism.

The movement for the unity of the Church of Christ has now reached the point where it calls for the emergence of a scholarship in Protestantism equal in erudition and competence to the ecclesiastical scholarship of Orthodoxy and Anglicanism. Probably Presbyterianism will take the lead in furnishing such a scholarship. The representatives of the Church of Scotland were a conspicuous exception to the almost schoolboyish equipment of the other Protestant groups. The service rendered by Principal Curtis, of New College, and Professor D. M. Baillie, of St. Andrews, was outstanding. But no single denomination can lead the others into a united church. The whole body of us must become possessed of a scholarly and critical awareness of the ecclesiastical problem.

The second requisite follows close upon the one just indicated. Scholarship alone will be ineffective. The church must not only become the object of study but the object also of Christian love and devotion. The tragic fact which is coming home to the mind of American Protestantism is that we have no church to love! Time was when we loved our denominations. But now there is little *religious* feeling left for the Methodist, the Baptist, the Disciples, the Congregationalist or the Presbyterian denominations. These all are survivals, living on momentum derived from the past. As denominations, they are incapable of generating their own power today. The most plausible apologetic which can be made for them is that they are pragmatic devices for distributing the Christian responsibility. But our deeper hearts tell us that this is sheer rationalization.

We do have our local churches, and they command a practical and affectionate loyalty from their members. But this loyalty lacks religious depth. No one would ever be moved by this kind of loyalty to write

> I love Thy church, O God.
> Her walls before Thee stand
> Dear as the apple of Thine eye,
> And graven on Thy hand.

Christian unity waits in the academic vestibule of our denominational meeting houses, until the worshiping people of God within are able to sing this hymn with that kindling of imagination and lift of soul possible only to those who stand in contemplation of the holy, catholic and apostolic church, the living Body of Christ.

There is no need, therefore, to wait while scholars slowly emerge. Every Christian leader, be he layman or minister, may begin now to develop in his own heart and in the congregation where he has fellowship a noble conception of the church and a devotion to it, looking to the day when we shall cherish the living reality as we now cherish the wistful hope of its coming.

The War in China

STANDING on the heights of the past two months we are now in a better position to evaluate the events in the Far East. It is clear that the struggle was inevitable in view of the contradictions within Japan as well as her previous commitments in Asia. Her militarists have been compelled to go from one adventure to another. The seizure of Manchuria, in 1932, itself the culmination of a long series of aggressions, brought in its train a development which compelled Japanese rule either to destroy Chinese resistance entirely or face destruction. To defend her conquest of Manchuria Japan had to invade Inner Mongolia and northern China; to support her invasions Japan must transform the five provinces of northern China into a puppet state and destroy completely the integrity of the Chinese people striving for national independence.

By her seizure of Manchuria Japan stepped out as the deadly enemy of the Soviet Union, since it was manifest that the invaders were now in a position to amass a huge army along the Russian borders and were laying strategic plans to cut off eastern Siberia and, by the invasion of Inner Mongolia, to menace the rich cottonfields of Turkmenistan. It came as no surprise, therefore, that Russia signed a nonaggression pact with China and that the Chinese communist forces, variously estimated as between one and two hundred thousand rifles, have unconditionally united their army with Chiang Kai-shek.

Despite the thousands of casualties on each side, no declaration of war has as yet been issued. This may be owing partly to the reluctance of both parties to compel the United States to execute the provisions of its new neutrality law, but it is also a meaningful sign of the times that wholesale bloodshed can be considered part of normal social life with no war declaration needed to legitimatize it. The optimist might declare that such a condition was proof that modern civilization had advanced to the point where it realized that war could never be made legitimate, but, alas, it is nearer to reality to say that mass violence is now recognized as inherent in normal international relationships, and that in the particular case the failure by Japan to declare war is part of the unwritten rule that no imperialist power can condescend so far as to treat a colonial nation as an equal.

Very ominous must it be to all the foreigners gathered to watch the fun on the Yangtse river that the Chinese have been able to put up such effective resistance. Gone are the days of the Boxer rebellion when a tiny handful of the united imperialist soldiers could overcome a native force many times their number. The ratio has now been reduced

to less than four to one, the 80,000 Japanese troops at Shanghai, Pootung, Woosung and Poashan having been unable to make much headway against the 300,000 Chinese soldiers set against them. The Japanese have been forced to ship into China their entire regular army of over a quarter of a million men in order to counter the stiff resistance put up by the defenders at Shanghai and at the three sectors of the northern front, namely, along the Peiping-Suiyuan railway, along the Peiping-Hankow road, and along the Tientsin-Pukow line terminating at Nanking.

Even the defeats that the Chinese suffer are, in a sense, victories for them, since the heroism at Nankow pass, the counterthrusts around Peiping and the battle at Shanghai have aroused the greatest enthusiasm among the masses. For the first time in history the colonial people of Asia have met and held at bay a large modern imperialist army. This is something for Europe as well as Japan to worry about, for it means that the end of all foreign concessions and special privileges is at hand. The terrible bombings at Shanghai by Chinese aviators, the easy closing of the Yangtse river by boats sunk near the mouth, the utter impossibility for foreign troops to march into the aroused interior, have amply demonstrated the weak position of Europeans in China and the impossibility, if China wins, of ever again forcing the extraterritorial rights which they wrung from her by superior force.

Nor will it be much different for the European concessionaires in the territories which Japan might win. All indications show that Japan intends to make a new Manchuria out of the five provinces north of the Yellow river, which means that non-Japanese interests will be squeezed out. In the west, the invasion of Chahar and Hopei is being completed and the march on Shansi has begun. In the eastern theater of war, the invading troops are already south of Machang on the road to Nanking, capital of the Chinese government.

The growth of Japanese capital in China has been truly amazing. Up to 1930 Japan had one and a half billion dollars in China, mostly in textiles and light industry. Large as was this amount, it has now been doubled, the sum approaching 75 per cent of the total foreign capital invested in China. The new areas seized, could they be held, would enormously strengthen Japanese might. There are rich iron deposits in Chahar, Shansi and southern Hopei, while Shansi possesses immense quantities of high grade coal and the Yellow river area is excellent for the growth of cotton. Once in the possession of the Japanese, these areas in effect will be closed to European interests.

That Japan has in mind this future struggle with Europe and America is indicated by several disturbing incidents which have recently occurred. The occupation of the Pratas Islands which lie only 500 miles from Manila and 200 miles from Hong Kong must give American and British diplomats something to be concerned about. The unprecedented attack on the British ambassador and the refusal by Japan to make any satisfactory reply to British protests disclosed Japan's attitude. Moreover, the extensive massing of huge forces on the continent of Asia strongly suggests that these formidable armies are intended not only to overwhelm China, but also for later use in a sudden daring stroke against her principal adversary, the Soviet Union.

Under such conditions of tension it is hopeless for China to appeal to the League of Nations and try to invoke Article 17 of the Covenant which calls for a speedy investigation of the controversy and the imposition of sanctions. No European government will risk war with Japan for the sake of China especially when, in another sense, Japan is fighting for all imperialism, including the European variety, since the ruin of China will materially aid France and Britain in lopping off new areas of control for themselves.

If the heroic defeats are proving of benefit to the Chinese, awakening the masses as never before and creating a new sense of national unity and independence, the disappointing victories of the invaders can only bring disaster upon Japan. The hostilities in China have enabled the Japanese military clique, which tried several years ago to set up a dictatorship by means of an army rebellion, to attain finally the aims of that abortive conspiracy. All power is now in the hands of the army chiefs, and a totalitarian state under their control is being set up. This may improve Japanese military efficiency, but it can only greatly aggravate conditions within Japan. The one-sided economy of Japan is under severe strain, which must increasingly tell on the Japanese people as the war goes on. To meet current campaign expenses Japan is already compelled to appropriate three-quarters of a billion dollars in excess of the eight hundred million dollars regularly allocated to the army and navy for the present year. However the pangs of hunger may be dulled by the emotions of patriotism, as conditions grow worse and the mountain of dead piles up, the voice of the people may yet be heard. Military defeat or even prolonged warfare spells certain revolution within Japan.

Nor will China be exempt from the general rule that in the long run revolution will follow any major war in the twentieth century. Despite the complete capitulation of the communists to Chiang Kai-shek who but a few years ago slaughtered some hundred thousand of their sympathizers and members, the incompetent war lords of China cannot possibly shoulder the burden of prolonged war against Japan. The miserable showing of Chinese aviation, although immense sums have been spent upon it, illustrates the general corruption that will be revealed as eating at the heart of every armed force in China. Despite the fact that from twenty to forty Japanese warships have been massed on the Whangpoo, relatively easy targets, the chief result of Chinese military aviation has been to bomb innocent Chinese and to shower with shrapnel the boats of the United States. Not the slightest attempt has been made to carry the warfare into the enemy's territory by launching air raids over the cities of Japan, particularly vulnerable to incendiary bombs owing to the paper construction of the dwellings. More than anything else such raids would puncture the boastings of the Japanese rulers that the war would be easily won and would give point to the secret opposition to the war which exists in Japan.

The only Chinese force that can defeat Japan is the power of the people themselves. Only the complete mobilization and arming of the Chinese people can bring into the armies of China the necessary millions of reserve troops, render untenable Japanese supply bases, and force the aggressors to spend themselves to the point of exhaustion. But it is precisely this arming of the people that Chiang Kai-shek fears most of all. Once the people have arms they will insist on democracy that will put an end to the unlimited

power of the war lords and raise the specter of the social revolution. It was only by kidnaping Chiang and proving to him, while in custody, that the communists would not repeat their attempts of 1925-1927 to arouse the people to revolution, that he could be persuaded to enter into combat with Japan at all. But even communist nationalism cannot save the situation for him. The forces let loose by the terrific struggle in China must shake his dictatorship, arouse the masses and create an entirely new deal for China. Then colonial revolution and world war will be fused into one mighty conflagration and those who have sown the wind shall reap the whirlwind.

Debunking Begins at Home

EDITOR THE CHRISTIAN CENTURY:

SIR: Here for once is a position which is accepted by all men. It passes the test of a dogma. It is believed everywhere, at all times, by everybody. Here it is: No one likes a vain person. On whatever stage he struts, he is regarded with amusement and contempt. No! Whatever may be amiss with our ethical standards, at least we are sound here; we hate the proud doers.

But if a thing is so simple as that, there is sure to be some hidden pitfall. You will not have forgotten that when I am in search of an analyst of the human heart, I do not find it necessary as a rule to go beyond Pascal. When he looks us over and says, "Thou ailest here and there," he seems to overlook nothing. He is like a good physician of the soul who after hearing the confession of some desperate sinner answers, "So are we all!" That is very much what he says about vanity. It is anchored in the heart of man. So much so that even philosophers wish for admiration. Even philosophers!

"Those who write against it want to have the glory of having written well, and those who read it desire the glory of having read it. I who write this have perhaps this desire. . . ." (so are we all!) That is one for me! Quintus Quiz seeks admiration by condemning those who seek admiration. "Debunking like charity," you acutely remark, "ought to begin at home."

Being admitted to the wardrobe of vanity I had the opportunity of seeing how it disguises itself. A favorite dress is that of humility. "The devil's darling sin, the pride that apes humility." The aping is done very well. Do you suppose that the Pharisee who prayed in the temple said in so many words that he was not as other men? Not at all! He said that he was a poor unworthy vessel, but (wonderful to relate!) very great things were done by him. All the glory went to his Lord; but still, after all, they were very great things. Have you ever met that man?

It is comparatively harmless to be vain about one's money or rank, but it is damnable, in the correct use of that word, to be vain about spiritual attainments. That is why no man should be called a saint till he is dead and can no longer be corrupted by the devil's darling sin.

Another disguise often assumed by vanity is that of nationalism. The Tibetan, let us say—I do not suppose that The Christian Century is circulated widely in Tibet—may say within himself: "Tibetans are noble, and I am a Tibetan." The rest is understood. This attitude of mind was rightly called by a discerning writer "inverted egotism." It may be of course a form of compensation; a man who has not had his portion of goods may take pride in belonging to a nation with a secure place in the sun. But nonetheless when I hear a man loudly boasting of the nation of which he is a humble citizen, I suspect the worst!

Then there is the temptation which comes to a sensitive mind to join the vision-wearing tribe, and think himself into the part of a hero. There are heroes of all kinds, athletic, intellectual and even spiritual, and it is quite possible for vanity to enter into the heart of a man through taking the part of one of them. When Barrie wrote *Sentimental Tommy,* I think he meant to include all of us in his diagnosis. Certainly there is something of Peer Gynt in all of us. There is another self who proudly walks the boards of an unseen theater in grand and heroic parts. I may seriously confuse myself with that character. I wonder if some of our dictators have looked into the mirror and seen—say, Alexander the Great, or Nebuchadnezzar.

But there are many other disguises in that wardrobe, and a man has to be watchful; and not least so when he is on the track of the proud and such as seek after vanity.

Ever your humble servant,

QUINTUS QUIZ.

VERSE

Creation

STEAL Thou upon my spirit, Lord of peace.
Upon me duties press: such paltry things
To do and do again! Each new day brings
Its round of little tasks which could not cease
Though from life's monotones I asked release.
I do not ask it, for achievement brings
Its own high recompense. The spirit sings
When small things grow to more and fruits increase.

Steal Thou upon my spirit, Lord of light.
Thou too must labor and see much undone:
The men Thou madest are slow-bearing soil.
In bird and bough and blossom Thou didst write:
"Fret not. In haste are no high prizes won.
Creation is by patient, singing toil!"

GEORGIA HARKNESS.

The Poor

OF mortals there are many,
And some of them have gold,
But more of them have weary eyes
With woes that too much toiling buys;
And all their young are old.

And yet, with all their sorrows,
They still have much in store;
They have not known satiety,
The bloated, blind satiety
Of those who dream no more.

THOMAS CURTIS CLARK.

The Tragedy of Spain

By Sherwood Eddy

AFTER completing the study of conditions in other countries in Europe, a sudden and unexpected opportunity came to visit Spain, and I eagerly seized it. Spain was to me a *terra incognita*. I had supposed that it was a degenerate country, left stranded in the backwaters of history. But to my surprise I found a new Spain which may be a pioneer of a new world, as it once was the pioneer in opening up a new hemisphere in the West.

I fell in love at once with the great-hearted people of Spain. They are undisciplined, like almost every other Latin or Slavic race—unlike the more efficient but perhaps less attractive Anglo-Saxon, Teutonic and Japanese peoples. The outstanding characteristics of Spaniards from the time of Strabo and Livy to the present day seem to be strong individualism, independence, courage, passion, a personal sense of honor which emancipates from social law, and an intense realism. Madariaga adds "indifference, laziness, passivity," a high potentiality for titanic action and volcanic achievement, generosity and rebellion against discipline and technique. Swinging between the extremes of absolute individualism and a unity and universalism which they have always desired but never yet achieved, Spaniards are intuitive, equalitarian, carefree, rich in genius but poor in talent. I found the selfish aristocracy somewhat effete, but the new-born proletariat hardy, virile and indomitable. I was caught up and swept in swift sympathy into the current of their truly great revolution. I felt its tides pulsing and throbbing toward me from the throngs on the streets of the present capital at Valencia up to the front in unconquered Madrid. Even in Valencia we saw the flaming challenge in the public square: "Valencians Do Not Forget! The front is only 150 kilometers away!" (A hundred and fifty kilometers is less than a hundred miles.) And there were two air raids during the first week I was there.

I

The old Spain, shaped by Roman law and religion, was after two thousand years of trial weighed in the balance and found wanting, as truly as Babylon of old. In Madrid there dominated a compact triumvirate of forces, which I mention in the order of their power and guilt: a corrupt church, a selfish and degenerate monarchy and aristocracy, and a caste-ridden army. Of all Europe, Spain has probably the most debased church, the worst kings and almost the poorest army. After centuries of unbridled power these three had in their possession most of the land, the wealth, the education, culture and privilege. The common people, crushed and robbed, were left in terrible poverty and illiteracy. Apart from the small holdings of poor peasants in the north, some 1200 families and the church owned most of the good arable land. One per cent of the population possessed over 51.5 per cent of the land, while 40 per cent had no land at all. The dukes and grandees had vast estates ranging from 25,000 acres to 195,000 acres each. In the province of Avila, over 11,000 out of 13,000 taxpayers had incomes of less than one peseta a day, or less than fifteen cents. One peasant said to Louis Fischer, "Yesterday I ate my cat, which was the first meat I have eaten in six months."

As between the church, the monarchy and the army, the first must bear the chief guilt. There were rare occasions when the monarchy and the army were liberal and progressive, but the reactionary record of the church was almost unbroken. When I talked with Father Lobo, priest, socialist and champion of the poor, he lamented the corruption of the hierarchy which had offered their church towers to Franco's machine guns. He felt that, apart from the earnest revolutionary Basques, the church in Spain was past redemption. It is only when the church sinks to such depths as it reached in Spain, in czarist Russia or in the Philippines that an outraged people wants to kill priests and burn churches, as they did in all these three countries the moment they were free to avenge themselves for the wrongs suffered at the hands of the hierarchy and the monastic orders. Every state and church gets the kind of revolution it deserves.

The Spaniards have fought marvelously. They have built up a disciplined modern army of over 600,000 men and have three times the potential manpower of Franco, to whom the masses of the common people are not loyal. They have evolved a new type of general, somewhat like Garibaldi, in the persons of Lister, Modesta, Campensino and Carlos, several of whom I met. Lister was once a stone-breaker on the road. Carlos was a miner. A third loyal general is still called "the peasant." While Franco's side has the advantage in equipment, the loyalists have a decided superiority in spirit and numbers. If the Spaniards were left to themselves they could defeat Franco in a few weeks. Even against the present forces of over 100,000 Italians, Germans and Moors, I believe the government can win.

I interviewed many in the International Brigade in which somewhat less than 20,000 individual volunteers from a score of countries are fighting. I judge there were more than a thousand each of Americans, British, French and Germans—these last are there because it is their only chance of fighting against the tyranny of Hitler; and numbers of Italians in the Garibaldi battalion are opposing Mussolini as much as they are helping Spain. I saw Poles, Swedes, Swiss, Chinese and many American Negroes who are engaged courageously in a war where all are comrades.

II

With a boy of fourteen, the mascot of his regiment, who was detailed by a staff officer as our guide, we entered the trenches at University City in the suburbs of Madrid. University City is on the brow of the great plateau on whose heights Madrid stands proudly. Out of a score of large modern buildings here Franco's forces have been driven back, and now they hold only two, just under the brow of the hill. We walked a third of a mile at this point through trenches surmounted by sandbags that rose above our heads, and peeped out of the loopholes made for the rifles and machine guns of the defenders.

These university buildings are battered by shot and shell, but they still stand, their stubborn steel framework intact, while Franco's men are heavily intrenched in the basements and in parallel trenches less than a hundred yards away from us. It startles one to look out at that line, a stone's throw away, where a head would seem to be an easy mark.

The front, which had been quiet during a week of stagnant summer heat, was active that day with a loyalist bombardment of a hundred guns of all calibers, broken by the staccato of sharp rifle fire and machine guns. We ducked instinctively now and then at a stray rifle shot that seemed meant for us, and picked up empty cartridge shells in the trench. We made our way from the first line trenches, where Spanish boys were manning their positions or lying in reserve with their arms ready to repulse a sudden attack, to the second line trenches, which were connected with the first by telephone wires. In the second line and behind it the men were mostly at ease, playing games, singing, listening to the radio, talking, resting or sleeping. Gambling, bullfights and certain objectionable entertainments are now forbidden, as the people are summoned to the stern task of the winning of the war.

III

I talked with the boys of the International Brigade and the foreign units "in rest," in barracks, in training camps and canteens. I was especially impressed by the Abraham Lincoln and the George Washington battalions, which had sustained heavy losses, as well as by the new McKenzie-Papineau battalion composed largely of Canadian farmers and industrial workers, and by the Garibaldi anti-fascist battalion fighting against Mussolini.

One felt an indescribable sense of fellowship as one sat among these boys, most of whom spoke English. Wounded men were all about us. But after six weeks in rest they were all eager to get back to the arduous front. One boy on my left was from Mississippi and asked eagerly about the Delta Cooperative Farm there. Another was from Alabama. I sat between a student from Georgia, who hopes, if he lives, to establish cooperatives in the south, and an attractive red-cheeked undergraduate from Oxford. He was the nephew of Winston Churchill and a descendant of the Duke of Marlborough who fought so brilliantly in Europe long years ago. There were other sons of aristocratic families, some also from Oxford, but many more from radical Cambridge. The finest Englishman I met in Spain was a mature man of good family who had become a communist. He had given up a distinguished career in journalism in Washington and a probable knighthood to climb over the Pyrenees and fight against fascism for a new social order. Opposite me in the canteen sat a London cockney, and over by the wall an intelligent Canadian farmer from Vancouver and an industrial worker from Toronto.

Several times the Negro poet, Langston Hughes, sat beside me and I talked with many American Negroes who had made enviable records in the trenches. They were basking in the equality of this classless society, just as I had found the family of Roland Hayes doing in Moscow a few weeks before. I met one writer from Boston in the ranks, and also a professor of economics from California who had just been promoted from captain to major and who, with the Bulgarian colonel in command, seemed to be among the ablest of the foreign officers. I made the acquaintance of the very capable and attractive wife of this American economist. She was rendering efficient clerical service, and I was surprised to find Spanish girls in their teens, like Audreya who had been wounded in battle at the front. I talked in this camp also with a professor from Commonwealth College, and with a student of the same institution who had suffered at the hands of the reactionary Arkansas planters.

Many of these American, British and French soldiers had just fought in the battle of Brunete which some had found worse than the World War. Their convalescing wounded were hobbling cheerfully about us—Swedes, Swiss, Greeks and Poles. I even saw one Chinese, while an anti-fascist Japanese, bitterly opposed to what he considered Japan's shameless conquest of China, had just been killed. On their wall newspaper I read: "We are not only in the front line of battle, but in the front line of history."

Whatever the immediate military decision of the war, the loyalists who have already had a foretaste of freedom will never again submit to the injustice and exploitation they have suffered for two thousand years. In this sense the Spaniards of the revolution will be found as unconquerable by Mussolini, Hitler or Franco as they were by the Corsican Bonaparte.

IV

In spite of all my interviews with soldiers at the front, I never really felt the throbbing heart of the revolution nor grasped its meaning until I heard the voice of Spain in Dolores Ibarruri, the unarmed Joan of Arc of the revolution, affectionately called "La Passionaria," the "Passion Flower," by her followers. Two years ago, when the striking Asturian miners were being mowed down by the machine guns of the Moors, this woman was discovered or created by the conflict. Her father was a miner, as was her husband and as will be her children. With her gaunt giant frame and bent back she could lustily wield a miner's pick today. Her rugged face lights up with a strange, unearthly beauty and a motherly tenderness as she speaks.

As I listened to her my mind went back to the last great speech I had heard that had swayed the multitude—the speech of Hitler after his "blood bath" of political assassinations. But whereas he had fumed with hate and scathing denunciation of Jews and non-Aryans and of his multiplying enemies among the democracies and the workers' state of Soviet Russia, the message of this woman was all-inclusive and widely human. What she said was clear thought aflame with emotion. She had a carefully prepared manuscript, but she was entirely independent of it. Hers were all the natural gifts of the orator—passion, grace, power of voice and gesture, a molten free flow of thought and language that never paused for a word, as well as intelligence, common sense, statesmanship and selfless devotion. Unwittingly she played on the hearts of that audience as upon a musical instrument.

There were over a thousand people of all classes, chiefly workers, packed in the theater that hot Sunday afternoon in August at the usual hour of the bullfight which had been suspended for the war. They had come to hear this beloved mother of the revolution interpret their struggle on

the stage of history. As I listened to the two men who preceded her on the program deliver their thoughtful addresses with dignity and restraint I wondered at the absence of the passion traditionally associated with Spain. But when "La Passionaria" rose to speak, again and again the audience leaped to its feet to answer her with a roar of applause and greet her words with a thousand upraised fists.

V

The revolution was started by the socialists and the republican intellectuals. But apparently only the communists can complete it. With extraordinary sagacity and tolerance that embraced all parties, even the Catholic Basques, in wide sympathy, they organized a disciplined army, went to their death in the trenches and halted Franco. They have concentrated on winning the war and have put an end to advanced revolutionary social activity. They have refused to collectivize forcibly the land of the peasants as they did so violently in Russia. Like the Thermidorians in the later stage of the French Revolution, they have reverted to liberal principles and in consequence have gained the support of the liberal classes. The Communist party has grown more than any other—from 25,000 to over 360,000, or more than tenfold, in a few years. It includes the best generals and soldiers and some of the finest Spaniards of all classes. It is by far the most tolerant and statesmanlike Communist party in the world. Its farsighted policy may eradicate the German and Italian governments' apprehension of a Communist regime in Spain, win Britain and France to grant increased support of the Valencia government, and increase the hope of a negotiated peace.

Comintern and "fascintern" are meeting in Spain in their first military battle. Whichever side gains the victory, stubborn, independent Spain will become neither pure fascist nor pure communist. There will be a new resultant, the possibility of which has exercised an almost magical attraction for foreign observers on both sides. In my judgment the liberty-loving Spaniards can never be conquered by either fascism or communism. They will probably evolve a new tolerant type of government that will have a generous place for all genuine religion even though communism has itself the force of a religion.

VI

The French Revolution of 1789, which was based on the watchwords of liberty, equality and fraternity and aimed at the enfranchisement of the bourgeois class, overthrew Bourbon feudalism, as well as the aristocracy and the church. The Russian revolution in 1917 was the first "complete revolution" for the socialization of all wealth, the means of production, and indeed the whole of life, in order to build a whole new social order, a classless society. Its ends and ideals were far higher and more far-reaching than any the world had known. But its means and methods were ruthless and inadequate. It knew of no final method save force and its "temporary dictatorship," though it claimed to have established swiftly and forcibly a "classless society," instead of withering away has hardened into the tyranny of one section of the Communist party. When no organized opposition was permitted tyranny produced treason. Today is the day of crisis within the party and within the Soviet Union. Hundreds have been shot and tens of thousands imprisoned during the past year, and Russia has suffered a tremendous loss of prestige throughout the world.

The Spanish revolution is a struggle for independence, like that of the American colonies. But it is a struggle against wrongs a hundred times as great as those our forefathers endured, wrongs suffered for two thousand years. It is a fight to halt the world advance of fascist dictatorships which mark the last stage of disintegrating capitalism. Positively, it is a struggle for the building in backward Spain of a new social order which may yet prove a harbinger for the democratic world of the future.

Something of deep significance is taking place on the Spanish peninsula. It may lead either to a world war or to a new type of democracy, or to both.

Pink Pigeons

By Edward A. Steiner

I'LL teach you how to whistle with your fingers if you'll help me with my confirmation paper."

It was an agreement duly entered into between Anton Stepanek and myself, affirmed by the customary handclasp and a down payment, which on my part consisted of a kosher dill pickle and on his, a bite at a piece of bacon. This he carefully guarded with his thumb, thus very effectively limiting the size of my bite. That both payments were pilfered from our mothers' pantries did not affect the legality of our contract. This, my first taste of raw bacon (and, I believe, my last) heavily coated with paprika, made me feel that the patriarchs, Abraham, Isaac and Jacob, who were to be the subjects of our first lesson, would not approve the unholy means to a worthy end.

Anton had great difficulty in teaching me how to whistle with my fingers. The technique was to put two fingers of each hand into my mouth. That was easy enough, but to put them in just far enough and blow the right quantity of air through them was an art which I found difficult, and Anton was not a patient instructor.

I

If I was dumb with my fingers, Anton was not nimble with his brain, and had a hard time getting beyond Abraham, Isaac and Jacob into the more complex biographies of the Old Testament worthies. Because I finally succeeded I was much sought after by other more or less stupid and bewildered gentile boys, to help them bridge the chasm between Hebrew history and Christian confirmation.

Most of the boys were "Mendiki," poor boys who were attached to both the Catholic and Lutheran churches,

earning their scant fare and meager schooling by ringing the church bells, pumping the organ, and acting as altar or choir boys, though more often doing unecclesiastical chores for the priest's housekeeper and the preacher's wife.

As part payment for my religious instruction they graciously permitted me to help them in their tasks; so many a call to church, funerals and weddings was tolled by me, and more than one mass was punctuated by my ringing the bells to the glory of Father, Son and Holy Ghost.

Among other earnings for my tutoring of prospective communicants was a pair of pigeons, and as their tribe increased I traded quantity for quality until my pigeons were the aristocrats of their kind. One of these trades ended my career as pigeon fancier, and it was through my first pupil, Anton Stepanek, that our tenants owed their deliverance from what was to them "a noisome pestilence."

II

Anton brought me four pairs of pink pigeons, and took in trade all my best birds. In imagination I saw the cots full of pink downed squabs, but alas! the parent birds' pink soon became a dirty grey, and as like begets like, we ate squabs until they became as distasteful to us as the miraculous flight of quail was to the Israelites after their meat famine.

When I faced Anton with the evidence of his guilt, he promised to confess his sin before his impending first communion, and then to make restitution. The confession no doubt was made, but the restitution was long delayed; so the only return for my barter in pigeons was the hint of divine Providence that I was not a born trader.

Undismayed by the vanishing of my tangible profits from teaching, I led the gentile boys into Egypt with Joseph and his brethren, told them of Moses and the burning bush, and drilled into them the number and kinds of plagues visited upon the Egyptians.

As the reward for having performed these miracles I received added instruction in the art of whistling, reducing the number of fingers to one, and was taught how to lay snares for birds, concoct poison for fish, and even less refined and honorable practices and tricks. All these I acquired as if "to the manor born."

Naturally, I scandalized the Jewish community and was regarded as a "Shegetz," a gentile roughneck, even as those Mendiki whom I joined in raiding orchards, purloining sweets from market stalls, stealing the night watchman's horn and blowing the wrong number of hours, upsetting the schedule of saints and sinners alike, even tossing stones against the window panes of some householder to whom the Mendiki owed a grudge.

I had my full share of dubious pleasures gained, and of punishment I received "double for all my sins," since, being better fed at home, my digestion was more easily disturbed, and being less swift-footed I was the one upon whom the wrath of man descended.

III

After long wandering in the wilderness we halted before Mount Sinai. It was not the thunder and lightning which detained us, but a furious quarrel over the Ten Commandments and the relative guilt of Jews and Christians in breaking them.

Anton Stepanek was the leader of the Catholic party defending holy church against my charge of her breaking the first commandment. The Protestants supported him in his assertion that the three, Father, Son and Holy Ghost, were one. My ingrained monotheism, not my skill as a mathematician, stood staunchly against their polemic; but my conviction carried no weight in that preponderantly trinitarian synod which convened in my mother's granary at the foot of Mount Sinai.

I had the Protestants on my side when I accused the Catholics of worshiping graven images. The Catholics were outvoted, though not convinced of their sin.

The third commandment, against taking the name of God in vain, was beyond us, as swearing was a bad habit common to both Jews and gentiles, though the Christians were less subtle and more picturesque than the Jews in their transgression of that commandment.

However, Joseph Novotny, a Protestant Mendiki, swore in three languages, his mother being a Magyar and his father a Slovak who had served his apprenticeship under a German tailor. Joseph maintained that the commandment was only against using the Hebrew name of God which the Christians never used, and that, therefore, the Jews alone were guilty of breaking it.

I gloated over my adversaries in proving that Saturday was the seventh day appointed by God, and it was beyond them to prove that it was on Sunday that God rested from his labors.

All of them agreed on one point, which was that the slices from twisted loaves of poppy-seed-strewn white bread with which I regaled them, were better Sabbath fare than their never varying hard rye bread, and that I had demonstrated that my mother's *apfel strudel,* which I often shared with them, made the day a tastier if not a holier one.

However, none of them agreed with me that the weekly mandatory bath which I suffered added anything to the holiness of the day, and I must confess that my argument in its favor was halfhearted as I recalled the torture of the rough washcloth against my skin, and the soapsuds in my weeping eyes.

I conceded that the Christian Sabbath began more auspiciously than ours, for bathing was not a religious duty with them, and the day's activities were not hedged about by numerous "don'ts"; and that church bells and organ music were added joys which I missed in our Sabbath. I did insist that the Christian Sabbath, while easier on boys in the matter of enforced cleanliness, lacked the lofty prelude of our Sabbath eve—the gloom of the synagogue banished by the candle light streaming from the central chandelier, as if it were a cluster of brilliant stars dimming the perpetual light over the ark of the law, into a tiny spark on our Sabbath firmament; the hymn with which the cantor greeted the Sabbath bride, and the joyous chorus which rose almost as a shout from the congregation, certainly more thrilling than the Latin chants and the long, dolorous, Lutheran hymns; the home always swept and garnished, the copper kettles shining with renewed splendor, and on our return from the synagogue mother blessing us, putting her hands upon our heads, after which we wished each other a "Good Sabbath" and all united in asking a blessing upon the best meal of the week.

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I had little reason to prolong the argument about the Sabbaths, for I observed both days and drew joy out of each. On our Sabbath I rested as much as close supervision of my activities made compulsory, and I enjoyed the festive aspect of the day. On Sunday I rang the church bells, pumped the organ, listened to Lutheran hymns, and heard the sonorous Latin mass rising to the bell tower. In the afternoon I reveled in gypsy dance music, watched the inscrutable ways of young men with young maidens, and in the evening witnessed many a fight between the male lovers and their rivals, intoxicated by alcohol and amorousness.

IV

The fifth commandment aroused no serious discussion. Though I was convinced that Jews honored father and mother more than the Christians, I did not stress the point.

It was not till we reached the eighth commandment that arguments ceased and a never to be forgotten fight ensued. I had the whole troop against me, saying that all Jews lied and stole; so while I tried to uphold the honor of my race, I shouted accusations against both Catholics and Protestants, proving my point by telling how I was cheated out of my pigeons by Anton Stepanek. He had not been a serious disputant, but now became my bitter antagonist. He hurled himself upon me and struck me. Then Mount Sinai became a battlefield, and the Philistines were upon me, until my cries brought my brother to the rescue and the heathen fled, leaving behind them their catechisms but taking good care to carry away their unfinished papers, passes to their first Holy Communion.

I never knew whether or not my instructions helped my pupils toward their pious goal, because soon after this incident I left home for the higher school, returning only for my vacations. Then I would meet my former companions and antagonists. Some of them would stop me, lift their caps, and on the strength of our old friendship would abjectly ask for money to buy a drink; others, more favored by fortune, passed me by, not answering my greeting.

Anton Stepanek was one of the latter. He, too, had gone to a higher school, being destined for the priesthood. He wore the seminarist's garb, a colored vestment, and a shovel hat. When he turned away from my smiling face and outstretched hand I was tempted to call to him: "Pink pigeons"; but something within restrained me, and in the light of the event I am about to relate I was glad that I held my tongue.

V

The passing years, decades of them, the physical and mental changes wrought in me in the New World which gave me a new tongue and a new spiritual outlook, had crowded my boyhood experiences far out of my memory.

My interest in that almost forgotten past was revived by my championship of the immigrants, then coming to the United States in great numbers. They furnished material for zealous patriots who ascribed to them all political corruptions, low and high crimes, labor troubles, the decay of Puritanism, and the weakening of racial vigor. Eloquently they castigated the immigrants, laying upon these scapegoats the sins of all the people.

These calumnies impelled me to write and speak in defense of the immigrants, perhaps because I was one of them; but also because I knew the stocks from which they sprang, the ills they bore, and also the virtues they possessed. Most of all I liked to believe that it was my sense of fairness, grown in me by having suffered from false prejudices so long and so heavily.

One night I was the speaker at a banquet given by the Y.M.C.A. in a town in Pennsylvania, not far from the mines in which long before I had passed my apprenticeship in hard and dangerous manual labor. As is usual at banquets the food was indifferent, but the program was thrilling. Various immigrant groups in native costume sang folk songs and danced for the edification of wealthy Americans, prospective supporters of the Y.M.C.A. which at that time was active in helping the handicapped and unprivileged.

My understanding of all the racial groups and my sympathy made me so receptive to their varied folkways that in my heart I sang with them, and my feet moved to the strange rhythms of their dance music.

Speaking after the performance I caught all their moods into mine and interpreted their ways, their hopes, fears and ambitions as if they were my own.

After the more than complimentary applause a Catholic priest rose and asked for the privilege of the floor. I had noticed him at the speaker's table, and by my strange gift of seeing nationality and race in every face, I knew him to be a Slav, and as I scrutinized his face I saw his eyes searching mine intently, inviting a response.

When he asked to speak I was afraid that he had taken offense at something I had said, for foreigners are apt to be very sensitive at any appraisal of them; but after he had made a fair beginning in his strangely accented English, he startled me by calling me by my childhood's nickname, Uri, adding to it the diminutive which, as a way of endearment, was "Urinko." Then he unfolded the story of my tutoring the Mendiki in their Old Testament lessons, telling how and why the lessons stopped at the foot of Mount Sinai, and he closed his speech by saying: "And now we meet in the Promised Land."

VI

Out of the forgotten past fluttered the pink pigeons, and the taste of the many squabs I had to eat rose to my lips; but as I looked about and saw his young people who sang and danced for us, all looking at him so reverently, I had no desire to recall that shady deed of his youth; so we embraced each other as earnestly as once we had fought; and he kissed me on both cheeks.

We spent the remainder of the evening in the Catholic parsonage set high above the scarred and sulphur-laden valley. Our thoughts were in the so strangely revived past, and our conversation trailed from our boyhood pranks to the diverse ways of our youth and young manhood, and finally to our coming to America.

It was nearly midnight when his housekeeper brought in freshly baked buchtly—the Czechoslovak equivalent for nectar and ambrosia—filled with prune butter, and with them, good American coffee.

Upon leaving, I offered a silent prayer asking that the recording angel be instructed to wipe out the "pink pigeons" from the debit side of the Reverend Father Anton Stepanek's page in the Book of Life.

XUM

Has the Church a Conscience?

By W. Edgar Gregory

HUMAN life is paramount and its safety is only guaranteed when the aims of life are spiritual and not material. The profit motive as a dominant aim in life cannot be reconciled with the Christian ethic. The handwriting is on the wall against any system which puts a material goal above the interests of human life."

The above is but one of the milder declarations that have come from the gatherings of Protestant ministers in recent years condemning in ringing terms the atrocities committed by our business world. No group has been wider awake to the abuses committed by private business than has the official leadership of the church. Martyrs have not been lacking in this drive to Christianize the social order and it begins to appear that some progress is being made.

Now I wouldn't subtract one iota from these declarations of the ministry. If anything, I might be inclined to make them more pointed. My concern is, however, with a different matter—that of the conscience of the church as an official organization. It is always easy to point out the errors and sins of others so long as we ourselves can feel more righteous in the process. And it would seem that the adherence of many Christians to the social gospel comes because it offers a relatively easy salvation. It makes it possible to make a big fuss about the beam in business' eye without worrying in the slightest about the mote in the eye of the church.

How Clean Are Our Hands?

And it is just here that Christian leadership should take pause today. How clean are our hands? Can we come to business with a good example? Can we say that we are practicing what we preach? How much are we avoiding the tasks of the Christian by lecturing business about the generalities and vague principles of a Christian social order?

Nearly every book on preaching I have ever seen has emphasized the fact that the most effective preaching is by example—that the most brilliant preaching can be vitiated by tactless and unchristian behavior on the part of the preacher. Nearly every veteran church member can mention ministers who have been very ardent in their support of social reform but have not been able to obtain any backing from their own laymen because their own business policies have been marked by hard-headed bargaining emphasized by the absence of any social conscience.

Every minister might well follow the policy of examining closely into the working conditions imposed by the people from whom he buys, and by the people who produced the goods, and similar matters. He should then quite openly buy from those whose practices are most nearly Christian, even though that costs him a good deal more —as it usually will. Even though the minister is relatively underpaid he can ill afford to buy where things are the cheapest unless assured that he is not thus assisting in the exploitation of others. If he hires a maid it will be well for him to pay reasonable wages—not what he can get away with (and it must be remembered that ministers can frequently obtain domestic help at lower rates even than those prevailing in the district where he lives). It might be well also for him to set an example to his neighbors by giving his personal employees reasonable hours and not extorting the inhuman hours prevalent in domestic service. The minister, too, has frequently been known to obtain much free service in the way of stenographic help on the excuse that it is church work. Perhaps there is need of asking church members to take care of church work when there are no funds to take care of it, but the minister should always see to it that his own work is paid for at standard rates, at least.

Churches as Employers

Nothing much, however, can be done regarding the social conscience of individual ministers except to try to develop such a conscience in future ministers. In the meantime the church itself can be brought to book. I am not concerned here with the salaries and perquisites of ordained clergymen. I *am* concerned with the lay employees of the church. Local churches frequently have salaried laymen on their staffs. How frequently do they pay even the prevailing wage rate for janitors and stenographers? My own observation has been that it has frequently been put before prospective employees that the church is not able to pay prevailing wages but that the work has such an urgency that they should be willing to sacrifice for it. Can a church which makes such requests lecture business with a clear conscience?

This does not apply merely to local churches; it applies equally to the official agencies of the churches. They too have been known all too frequently to underpay employees on the excuse that religion is a nonprofit enterprise and can't pay more. How is this? If it can't afford to pay standard wages and offer standard hours should it not curtail its activities until they fit the budget—or else, drop its crusade against private business?

But this is one of the least of the evils to be mentioned. Few church organizations have made provision for pensioning unordained employees and most of them have pleaded their right to exemption from federal and state pension laws because they are charitable organizations. And this is setting an example for business! This is practicing the gospel it preaches!

But even worse, church organizations are almost notorious for their blocking of unionization. Most of our church institutions and agencies do not openly oppose unions but do put every obstacle possible in their way. Our theological seminaries—which have led in the development of the social gospel—are, if anything, the worst offenders in this regard.

Church Using Business Methods

The truth is that the church has sought to make its money go as far as possible and has not hesitated to use the same methods as business to do this. It has been amazingly blind to its own shortcomings in the field of labor and it is

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no wonder that labor itself looks with suspicion upon the good offices of the church. Its actions speak so much louder than its words that the latter are almost completely drowned out. How effective can the church's resolutions be when its practice denies them?

As a result of such observations it has occurred to me to propose a resolution which may serve as a good test for the conscience of the church. I offer the following statement to all our church organizations in their national gatherings:

(1) Whereas the church has taken a forthright position regarding the economic conditions of a Christian social order, laying down specific principles to which business is requested to give its adherence;

(2) Whereas it has called the attention of business to the need for considering human values more important than profits; and

(3) Whereas the experience of the ages is that the most effective preaching is that of example;

Be it resolved that our church and its official organizations employ union labor where possible (and set up union standards where there are no unions) and secure the union label or its equivalent upon all the supplies it may buy—or forever hold its peace.

This will, indeed, place quite a strain upon the budgets of our church organizations, but the real test of an ethical code is the adherence we give it when our pocketbooks are affected. Has the church a conscience? There are many of us who believe it has but there are also many who are skeptical. Only its own behavior will vindicate it and its present behavior seems in all too many instances to justify the skeptics.

Building Spires

By N. B. Dexter

THE function of the church is to build spires. Let it be clear that church is an all-inclusive word, neither Congregational, Presbyterian, Protestant nor necessarily Christian. If any insist upon distinguishing cathedral and synagogue and mosque and temple, they may be entirely right and still be very wrong. The word church is here generic, as the word bird which includes pterodactyl and Rhode Island red, humming bird and ostrich. It is simple and understandable. It symbolizes both an ideal and our particular institution at the corner of Washington and Eighth Street—a combination of building and organization and preacher and God. The function of this church is to build spires.

I

What is a spire? First, it is a landmark. Miles away, above the humbler buildings, above the treetops, into the sunset or into the dawn stands the spire, proof to a weary traveler that he is moving in the right direction, that shelter is near. It marks something fundamental. Second, a spire is a watchtower whence one can take the long view, a place of perspective and coordination where the dim confusion of jostling crowds and bewildering roads takes shape and form and reason. A flow and pattern appear. Third, and most important of all, a spire is the spiked mace of God, insignia of his heaven-pointing law that man's life can be advanced only by the consecration of men's lives. Such is a spire and it is the major function of the church to build them.

Instead of this high mission, how trivial is the task we set ourselves of maintaining a petty institutionalism. Church is all too often no more than a sanctimonious habit. In a million homes a million boys are scrubbed and harried; a million girls indulge in their Sunday morning primp; a million fathers and mothers sputter and flutter and nag in the never-ending weekly conflict between the forces of Wynken, Blynken and Nod and the forces of Elgin, Waltham and Seth Thomas. Or the church is a philosophical salon where God and the best people meet in frigid superiority to the lesser groups gathered in the emotional jaghouse down the street. Or church is a magical heaven-insurance and hell-fender, or a lecture hall where the best books and the soundest doctrines are muddily elucidated. Or a church is just a budget-laden preacher's job.

It is easy to denounce institutionalism, denominationalism, fundamentalism, humanism, and ism-ism, but denunciation however cleverly stated is frequently but watering a fruitless tree. The habit of going to church may be as meaningless as a curve in a street, marking the place where cows two centuries ago swerved to avoid a briar patch. On the other hand, the habit of taking time to be holy, to commune oft with God, is a tremendously valuable habit to establish. The habit of keeping to the right when meeting a moral issue is as sound and helpful as the habit of keeping to the right when meeting a car. Good habits—physical, mental and moral—purposefully developed to advance a high ideal become spires.

II

The church should build spires on the lives of individual men. All human progress, in the last analysis, depends on individual men. If the spring itself be polluted the shiniest and most expensive bubbler drinking fountain will be only a menace; but if the water be pure, men will be refreshed whether they drink it bottled in their offices, dipped from the spring in a tin can lying in the sunshine, or from their cupped hands. So with the lives of men. The spire is the insignia of godliness. Only the spire on his life distinguished the man on the center cross from the thief on either side. All were criminals crucified. Socrates drank the hemlock and lives; the jailer who gave it to him is dead. All men pass their span of years, be it long or short. That is just a matter of the calendar. But the real measure of a life is its height and depth. And that is measured by the spire.

Jesus said, "He that giveth a cup of water," and we have hastened to follow him so literally that we have public drinking fountains, municipal baths and federal soup kitch-

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ens. But in our haste we have hardly heard those other words, "in my name." There is the spire. Except that be on every one of our social palliatives there is little to distinguish them from circuses to quiet the mob, narcotics to deaden misery, baits to ensnare the hungry in ever deeper wretchedness. We fail, even though we give this necessary aid, except for the landmark of high idealism, the perspective of great understanding, the heaven-pointing law committing us to eliminating the causes of human wretchedness.

God forbid that this should discourage refuges, nurseries, clinics, recreation centers, clubs, workshops or a hundred other worthy activities housed in church buildings. The church that scorns these services to the hungry or sick or naked or imprisoned and seeks to live untouched in its austere spire, too high to smell the sweat of weariness, or see the tear of mourning, or hear the moan of pain, or feel the choking heat, or taste the foul air of the slums—that church betrays its noblest heritage.

III

But nonetheless the main objective of the church is neither soup, schools nor C.I.O. The main objective of the church is spires. If the attitudes of men are right, if they are unceasingly led to deal justly, love mercy, and walk humbly with God, then they will yoke the power of their muscles and the power of their money together. The church is neither a statistical bureau nor a court of law. Jesus did not answer legal questions. "Who made me a judge or a divider over you?" he said to two men who brought him a legal problem. Jesus' business was to put spires on men's lives.

Charlie Goodwin was a tree man before the days of commercial tree surgery. He said, "I trim trees to the glory of God." One day after hot hours in a rose garden he stood back and contemplated its perfection in the words, "I think that is the way God meant those rose bushes to look."

Pete, the garage mechanic, said the other day when he was fitting a bearing: "Maybe I'm queer, but it sort of seems worse than cussing to treat a machine wrong. Everything that science has learned goes into making these alloys and designing these parts, and all the power a million years put into petroleum goes into the tank. And a mechanic who does poor work can wreck the whole shebang." He was half apologizing for the spire on his life.

The church should build spires on education. What folly that in a university, by definition an institution devoted to the full sweep of the wisdom of earth, we should teach men to raise better hogs and not to split infinitives, and so largely ignore teaching them to create better characters and not to split one another's throats.

The church should build spires on industry. Every cloud in the economic sky calls forth its quota of conflicting prophecies. The church, even though with all its heart devoted to social betterment, should indulge in neither a mad hysteria of liberalism nor a silly dither of conservatism. Rather it should stand for integrity of mind and deed. This is no counsel to be mealy-mouthed. There is record of one who said neither partisan yes nor no, but who still answered with such farseeing truth that "after that none durst ask him any questions."

The church should build spires on international relations, mightier spires than the talent of man has yet designed, such spires as only the genius of man has even dreamed.

The function of the church is to build spires.

Spires. Ten million spires.

BOOKS

The Function of the Teacher

FOUNDATIONS OF CHARACTER AND PERSONALITY. *By George H. Betts. Bobbs-Merrill, $2.00.*

DR. BETTS died in the fall of 1934. Just before his death there appeared a volume, *Teaching Religion Today,* which advocated the same ideas as set forth in his book, *How to Teach Religion,* published in 1919. Dr. Betts' central ideas had not changed.

This posthumous work, despite its association with Dr. John E. Stout, President Raymond A. Kent, Dr. Howard A. Lane and Dr. George E. Hill, will not add anything to Dr. Betts' reputation. After reading it one is able to understand the failure of his proposal to "Rethink Religious Education." He named a committee and moved its appointment, but did not get even a chirp of approval. This particular book was left in manuscript form except the final chapter, which is by Dr. Hill, and is a fair summary of Dr. Betts' attitudes. The problems set for study for each chapter are the work of Dr. Howard A. Lane, except those for the first chapter which were prepared by Dr. Betts himself, and for the last chapter, which were prepared by Dr. Hill.

One can well understand the devotion of this group of scholars to Dr. Betts. However, it is the reviewer's conviction that they would have done well to let his final volume (published during his life) be his final literary output. Throughout Dr. Betts is the transmissive teacher—a good one no doubt—but thoroughly obsessed with the idea that the teacher is in control of the situation and responsible. There are lucid moments (compare pages 188, 243, 264 and 313 f.) when the light seems to break through and the growing person—this phrase is nowhere used, however—is recognized as the initiating center of the curriculum, but this is only rarely the case, for Dr. Betts believed in the value of organized instruction always—and who should be the organizer but the publishers and the local teachers, particularly the latter? See, for example, pages 266 f., 261, 304, 315 and 322.

We do not agree that the teacher "shapes the thought, attitudes and skills of each new generation." We do not conceive of the teacher as so important in the learning process as this quotation represents him to be. Mass production is not our aim in education, but understanding, so that both radical and conservative should stem from the same branch. And while it may be true, as Dr. Betts says, that stimulus and response represent the simplest approach to motives and motivation, these two terms do not express the whole truth, for we must always provide for freedom of choice on the part of the growing persons in any situation. Nor does the shift to the social meanings involved satisfy fully, for not the same response will come from the same stimulus whether personal or social. The fact is conceded when the author says that the individual can take a hand in shaping his own response in the situations he meets. Of course he can and does, because he is not a mere machine, but an organism, free and responsible.

I am inclined too to give larger influence to conditioning, to

informal learning, than Dr. Betts permits. I do not think his principle of maturation—instincts in a new dress—is nearly so valid as he represents it to be. And with his position that far more comes from "the general social environment" than from the school, we fully agree. Dr. Betts however almost takes back this concession when he says: "It is the business of formal education to make sure that the young learn the indispensable and highly desirable things which may be lost out of their education if they are not definitely studied and taught." The sufficient answer to this is that education has not achieved this goal nor can it, as at present constituted.

Dr. Betts' whole attitude is summarized in these words: "The outstanding problems of the curriculum maker are to select the most important traits, to determine the crucial life situations, and to decide upon the right actions to perform." Those who agree with him—and they are a host to be sure—may continue to teach by the authority vested in them, but they will not lead growing persons to understand life, its problems and issues, and Christian character will not ripen in the leaders of the future as a consequence of such teaching. And Christian character is the end result of all creative teaching.

W. A. HARPER.

Preaching the Church Year

THE ETERNAL WORD IN THE MODERN WORLD. *By Burton Scott Easton and Howard Chandler Robbins. Charles Scribner's Sons, $2.50.*

THERE was, no doubt, a time when a book such as this would have interested only those who were entering the ministry of the Episcopal Church, or were keenly interested in the Episcopal ministry as such. But that time has gone, because in practically all the so-called "non-liturgical" churches, a remarkable development of concern about liturgical things has gone far enough to create an appreciation of any well-considered presentation of those usages in worship and preaching which bind the past with the present and tend to maintain an unbroken continuity of Christian churchmanship by means of historic objective ties. Moreover, there is developing quite rapidly a renewal of appreciation of expository preaching; so that a book which presents both the liturgical and the expository values in sermonic practice is almost certain to find its place on the shelf of any person who desires to keep abreast of the profounder movements in the church in its ecumenical aspect and who insists upon having at his disposal the best homiletical guides available.

One feels somewhat envious of the students at General Theological Seminary who have the opportunity of working through the material included here in the careful discipline of the classroom. For this book has come out of the workshop. As the authors say in the introduction, "the professor of literature and interpretation of the New Testament [Dr. Easton] has provided the exegesis of the Gospel or Epistle selected for study, the students have made sermon outlines on the basis of this critical exegesis, and the professor of pastoral theology [Dr. Robbins] has criticized the proposed sermon, having in view especially the application of the theme to the needs and problems of the present time."

Part I is given over to a study of the development of the church year, of the lections, and of the formulation of the lectionaries. It is particularly valuable for those who are not well acquainted with this phase of the Christian tradition. Part II is given over to careful expositions of the Gospel and Epistle selections for each Sunday, beginning with Advent. The introductory notes on the apocalyptic element in Advent preaching are especially important. Part III is devoted to expositions of the Gospel and Epistle for holy days. Part IV contains a list of important books and a carefully worked out comparative table.

The point of view throughout is that of Christian scholars who are neither fundamentalists nor modernists, but, if one may say so, Christian realists, who, like the wise householder, bring forth out of their treasure things new and old. To understand this it is only necessary to read the authors' introduction, which makes plain in the clearest terms the basis on which the work is built. It would be worth while to read this introduction, even if one were to go no further. Its five pages contain enough to warrant elaboration into a whole volume!

DWIGHT J. BRADLEY.

Books in Brief

THE HISTORY OF PRIMITIVE CHRISTIANITY. *By Johannes Weiss. Translated by four friends and edited by Frederick C. Grant. 2 volumes. Wilson-Erickson, New York, $10.00.*

ALONG review of Johannes Weiss' *Das Urchristentum* would scarcely be appropriate. It was published in 1914, just before the death of the author, and was thus the final as well as the major work of one of the three or four most distinguished contemporary New Testament scholars. The book is probably the most influential study of early Christianity ever written, anticipating in a number of brilliant suggestions conclusions to which later New Testament science has come. What *can* appropriately be done is to thank Dr. Frederick C. Grant, his three associates, and their publisher for making this significant work available in English—and in English of such clarity and fluency—and for the additional footnotes which bring Weiss' work up to date (in the amazingly few instances in which it was not up to date already.) The translaters are Dr. Grant himself, who handled the opening section on "The Primitive Community"; Dr. Arthur Haire Forster ("The Gentile Mission and Paul the Missionary"); Dr. Paul Stevens Kramer ("Paul the Christian and Theologian"); and Dr. Sherman Elbridge Johnson ("The Missionary Congregations and the Beginnings of the Church" and "The Separate Areas"). The volume is handsomely bound and printed. The original publication of few scholarly works in the field of primitive Christian history can be as much of an event as the appearance of this translation of Weiss' *magnum opus.*

OXFORD REFERENCE BIBLE. *Oxford University Press, $2.75 to $8.75.*

This new edition of the Oxford Reference Bible is most notable for its compactness. It is the whole Bible, contains more than 50,000 center column references, and is a volume of 894 pages, but because of the ultra-thin paper is not more than one-half inch in thickness. It can be carried easily in the coat pocket. This compactness has not been purchased, however, at the cost of clarity. The type, although necessarily small, is amazingly readable. The version is the King James.

THE GEOGRAPHY OF EUROPE. *By George D. Hubbard. D. Appleton-Century Company, $5.00.*

This is primarily a textbook, but it will appeal to a far wider circle of readers than students of European geography and history. Such students will find it indispensable, but every reader of the newspaper will find it valuable. Here in a little less than nine hundred pages is the whole of physical Europe country by country—situation, climate, resources, crops, topography, everything. The volume is abundantly supplied with illustrations and maps. "The book," the author hopes, "may serve to develop a broader, more sympathetic culture, a deeper response to the news of the day, a keener appreciation and perception of the problems, difficulties, possibilities, and future of the European nations." The book

will not fail to do all of that and more for any reader of it.

THE COLLECTED POEMS OF SARA TEASDALE. *The Macmillan Company, $2.50.*

This first collection of the work of Sara Teasdale will be welcome to the many admirers of her distinguished verse. Included in the volume are most of the poems from *Helen of Troy, Rivers to the Sea, Love Songs, Flame and Shadow, Dark of the Moon, Stars Tonight, Strange Variety,* and *Sonnets to Duse,* which was her first book and has been for many years out of print. "The few poems not included have been omitted in accordance with Miss Teasdale's express wish as communicated to two of her closest friends." It is impossible not to be impressed as one reads over these poems again how much of shadow there was among the flame for Sara Teasdale, even from the first, and how much preoccupation with death. Perhaps her keen perception of the ecstasy that is to be found even in the midst of grief makes these poems peculiarly appropriate for our stressful times. Sorrow is all transmuted into beauty by her fine alchemy:

"For I shall learn from flower and leaf
That color every drop they hold,
To change the lifeless wine of grief
To living gold."

AN ILLUSTRATED HANDBOOK OF ART HISTORY. *By Frank J. Roos, Jr. The Macmillan Company, $3.50.*

There are several good histories of art, but this is the first book designed exclusively to illustrate the history. That purpose is fulfilled admirably by the use of more than two thousand photographs of representative works of painting, sculpture and architecture. The whole range of Western art is covered, from the prehistoric period to the present, from the ancient Egyptian to modern American. The volume is made up entirely of pictures, except for the designations of nation and period at the top of each page, the titles of the works of art at the bottom and several highly useful charts presented as an appendix to the book as a whole. It is an art gallery—or rather, the best from all the art galleries—in a single volume. Adapted particularly to the needs of college students and teachers of art history or appreciation, it makes a valuable book, for "reading" or reference, in any man's library.

WITCH IN THE WILDERNESS. *By Desmond Holdridge. Harcourt, Brace & Company, $2.50.*

A typical yacht party is stranded by falling waters far up within the interior of South America. Without opportunities of communication with the civilized world, owner, guests and crew are forced to spend six months in isolation except for the close proximity of a friendly Indian tribe. The novel concerns the personal and social problems which developed.

WALDEN AND OTHER WRITINGS OF HENRY DAVID THOREAU. *Edited with a biographical introduction by Brooks Atkinson. Random House, 95 cents.*

This latest volume in the Modern Library series will fill a genuine need. This is the first one volume edition of Thoreau containing anything like a representative collection of his works. Included are *Walden,* "Civil Disobedience," "Slavery in Massachusetts," "A Plea for Captain John Brown," "Life Without Principle," selections from *A Week on the Concord and the Merrimack Rivers, Cape Cod* and many other works and parts of works. Lovers of Thoreau will find this book of nearly eight hundred pages a big less-than-a-dollar's worth.

SALLY LUN. *By Leo Walmsley. Macmillan Company, $2.50.*

The author was born nearly fifty years ago at Robin Hood's Bay, the fishing village on the Yorkshire coast which, under the name of Bramblewick, is the setting of his novels. An unusual love story which is the more attractive because of the background of the sea and its various moods.

Books Received

An Introduction to the New Testament. By Edgar J. Goodspeed. University of Chicago Press, $2.50. (To be reviewed.)

Walden and Other Writings of Henry Thoreau. Edited by Brooks Atkinson. Random House, $.95. (Reviewed in this issue.)

R.S.V.P., A Book of Parties. By Toni Taylor. Cromwell, $2.50. All one will want to know about parties, suggestions on how to invite, entertain and feed guests, young and older. Toni Taylor is hostess editor of *McCall's Magazine* and her book incorporates material prepared in answer to queries addressed to her in that capacity.

Swords or Plowshares? By Earl Cranston. Abingdon, $2.00. (To be reviewed.)

Child's Bible in Bible Words. Selections by Nina Kayser. A. J. Holman Company, Philadelphia. No price given. Selections from the King James Version of the four Gospels, with verse and chapter references included.

Prayers New and Old. Pamphlet. Forward Movement Commission, Cincinnati, O. No price given.

ABC Programs for Young People. Pamphlet. Forward Movement Commission, Cincinnati, O. No price given.

Types of Modern Theology. By Hugh Ross Mackintosh. Scribner's, $5.00. (To be reviewed.)

Democracy in Transition. By a group of social scientists in Ohio State University. Appleton-Century, $2.50. (To be reviewed.)

Common Neuroses of Children and Adults. By O. Spurgeon English and Gerald H. J. Pearson. Norton, $3.50. (To be reviewed.)

The Ten Principal Upanishads. Translated by Shree Purohit Swami and W. B. Yeats. Macmillan, $2.00. (To be reviewed.)

Scholarship and Democracy. By J. B. Johnston. Appleton-Century, $1.25. (To be reviewed.)

The Traffic in Health. By Charles Solomon. Navarre Publishing Company, $2.75. (To be reviewed.)

Germany Since 1918. By Frederick L. Schuman. Henry Holt, $1.00. (To be reviewed.)

Varieties of Christian Experience. By Sverre Norborg. Augsburg Publishing House, Minneapolis, Minn. No price given. (To be reviewed.)

CORRESPONDENCE

Dr. Dibelius' Name

EDITOR THE CHRISTIAN CENTURY:

SIR: On page 1037 you speak of Friedrich Dibelius, while this is Otto Dibelius. I have been a friend of Dr. Dibelius since his visit to the States in 1922; have been in his home and have visited with his family.

Cleveland, O. GEORGE F. BRAUN.

[May not the explanation of the confusion be in the fact that Dr. Dibelius' full name apparently is Friedrich Otto Dibelius? THE EDITORS.]

Relief in Oregon

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you please give publicity to the enclosed letter printed in the Salem *Capital Press* of August 20, 1937? I hope that this letter will encourage other church groups throughout the country to write similar letters of protest to officials for a better administration of relief and works program, and to insist on an investigation of the labor relations department of WPA as advised by Harry Hopkins in his recent interview with David Lasser. This letter was also published in the *Oregon Statesman* of Salem on August 18.

You may recall that when Governor Martin of Oregon visited Washington in April he said that no further relief money would be needed in Oregon and the relief rolls could be burned up if "only

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the boys will drink another million dollars worth of hard liquor." (The relief money in Oregon comes from the liquor revenue.) This statement has made many ministers and church groups irate. It has also caused people in Washington and elsewhere to think that the relief problem in Oregon is but a slight one while the converse is the case, and has at the same time complicated the problem by causing migration of dust bowl farmers and other poverty-stricken elements to Oregon.

At the various denominational conferences in Oregon protests were registered against this statement of Governor Martin.

Portland, Ore. RUTH HAEFNER.

[Enclosed letter]

His Excellency, Charles H. Martin
Governor of Oregon,
Salem, Oregon:

We, 150 women delegates representing the Salem district of the Women's Home Missionary Society of the Methodist Episcopal Church, meeting in the First Methodist Church of Salem, August 17, 1937, are vitally concerned because of the discharge of many women from the sewing projects of the WPA in our state.

Many of these women have physical handicaps and many have little children dependent upon them; therefore they are unable to qualify for the few available jobs which private employment offers. Too, there are insufficient jobs for the vast numbers of women needing work.

We cannot help feeling that when you really know the dire distress caused by these layoffs you will use your utmost influence to keep available these jobs which provide a bare subsistence wage.

We deplore your past statements concerning the relief situation in our state, and we call upon you to support the Schwellenbach-Allen resolution now before Congress in order to make available the former jobs of these needy women.

NADA GRINDE, Pres.
GLADYS WOOD, Sec.

America Aids Japan

EDITOR THE CHRISTIAN CENTURY:

SIR: Returning from furlough to Nanking, China, we were detained here in Los Angeles and naturally find the Sino-Japanese conflict of supreme interest. We are grateful for the attitude of The Christian Century on the question of the Neutrality Act. Few people in America, even the best informed, are willing to admit the gravity of this Eastern crisis, with its highly probable Western reactions. Those of us whose homes are in China, who know the remarkable progress of reconstruction the past ten years, who know the integrity and vision of young China, who saw the destruction in Shanghai in 1932 and the insidious advances of Japan borne with the greatest patience, whose friends may be among the unnamed Chinese dead in these terrific civilian bombardments—those of us now in the United States find it hard to admit that our own country is making herself an ally of Japan, aiding in airplane raids and supporting naval attacks of aggression on an innocent China. By our failure to apply the law that is what we are doing.

Los Angeles BERNICE ROWLAND ILLICK.

A New Name for the Department of War

EDITOR THE CHRISTIAN CENTURY:

SIR: The recent letter of Rev. P. G. Van Zandt interested me especially because of the suggestion of a new name for our army and navy departments. For many years I have seen no reason for maintaining in the cabinet the title "Secretary of War." Whether or not this title is to remain unchanged may make little or no difference in the course of human events. But it certainly implies that war is to be taken for granted just as much as agriculture, commerce, labor or any other activity.

Surely some truer and better name could be chosen. Perhaps it could be "Secretary of National Safety."

St. John's Episcopal Church, ALLEN JACOBS.
Duxbury, Mass.

The Question Box

What is meant by the "Mystery Religions"? What was their relation, if any, to the great religions of the Orient, past and present? And did they have any relation to and influence upon Christianity? F. B. R., Ft. Wayne, Ind.

A WIDESPREAD phase of the cultural life of the Graeco-Roman world was that of the so-called "mystery religions," of which there were several, differing in the traditions regarding their origin, and in the ceremonies connected with their cultus. They differed wholly from the current religions of the Orient and the empire, such as Hinduism, Buddhism, Zoroastrianism, Judaism and the Olympian paganism and emperor worship of Rome. These latter were largely national in their character, and were open to all who on ethnic or intellectual grounds desired to be included in their fellowship. In most cases it was a matter of racial relationship. People were born into their religious group.

But the mystery religions were of a different order. As the name implies, they were secret brotherhoods, possessing certain basic beliefs regarding the relation of the deity they reverenced to the processes of nature and the means of securing salvation both for the present and the future. Their connection with early Semitic fertility cults and the myth of a mother goddess, Astarte, and her husband (or son) Tammuz, whose death (the withering of vegetation due to the summer heat) was mourned by the women (Ezek. 8:14), and whose resurrection at the coming of spring was the occasion of universal rejoicing, is evident. The ritual of initiation was impressive and elaborate, and was supposed to be carefully guarded from public knowledge, this secrecy being essential to the safety of the group. It consisted in part of washings and other purification rites, of oral instruction and the witnessing of dramatic representations of the foundation mysteries of the order, and participation in a ritual meal, which in some cases included the flesh and blood of a consecrated animal, the symbol of the deity. As the result of these mystic ceremonies the initiates and the other members of the company were supposed to experience an elevation of soul which sometimes took on elements of excitement amounting in some of the cults to frenzy. But the chief values inherent in association with the fraternity and the recurring celebration of its rites were the sense of completion and well-being experienced and the confident hope of immortality and of future happiness which it inspired.

In most of these mystery cults there was the idea of a mother goddess, whose husband or son perished or was put to death, of her distracted grief for him, a grief which was shared by the women of the community, and the subsequent rejoicing at his resurrection, which brought revival and happiness. Among these "savior gods" were the Babylonian and later Syrian Tammuz, already mentioned, known among the Greeks as Adonis, whose mother, Ishtar, Astarte, Ashtoreth, later known as Atargatis and Aphrodite, had so wide and baneful an influence on the Mediterranean world; Osiris, the Egyptian deity whose wife Isis searched the lands for the fragments of his dismembered body; Dionysos or Bacchus, the object of extensive Greek celebrations, whose rites often took on orgiastic features; Attis the Phrygian divinity, whose mother Cybele raged in anguish over his death; and the Persian Mithra whose cult was widespread among the Romans, particularly the soldiers. The most famous Greek mysteries were the Eleusinian.

In most of these fraternities the essentials of belief and ritual had to do with ethical and religious matters, although at times they took on cruder and more superstitious qualities. They seem to have bequeathed some of their love of mystery to the occult and the free masonic fraternities of later times, although the crusading orders of the Middle Ages gave the latter their quasi-military character.

There was no basic connection between the mystery religions and Christianity. Both shared many of the cultic characteristics of the age, such as belief in a savior god, whose death and resurrection gave assurance of happiness and immortality; the practice of initiation by vows of fidelity and ceremonial washings, participation in sacramental meals, and the like. There seem to be allusions to the mystery religions in certain New Testament passages.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Labor War In Cleveland Mills

C.I.O. and A. F. of L. Compete in Labor Board Elections—Dr. Charles Franklin Thwing Dies

(Correspondence from Cleveland)

CLEVELAND, Sept. 8.—The complex labor situation in Cleveland's knit goods industry has only been further complicated by elections in three plants conducted by the National Labor Relations Board. Neither the A. F. of L. nor the C.I.O. gained clear-cut advantages. In the Federal Knitting Mills the C.I.O. group by a vote of nearly 2 to 1 won the right to represent employees. In the Stone Knitting Mills the A. F. of L. was preferred by almost the same vote. The Bamberger-Reinthal Company election gave a majority of 4 votes to the C.I.O., with many votes challenged. This result is now being contested before the labor board.

The situation is even more complicated by the existence of closed shop contracts between the three companies and the A. F. of L. The close division invites a continuation of the struggle for supremacy, already working hardships on employers, employees and a strike-ridden community. The plants are still being picketed. Attempts are being made to bring about a conference of leaders in the hope that a satisfactory compromise can be worked out.

* * *

Communist Strength Placed at 1,200

The actual strength of the Communist party in Cleveland is not sufficient to give much grounds for fear to those looking for a "red" menace, according to an enterprising reporter for the *Cleveland Press* who has engineered an investigation of the party and its activities in the city. The dues-paying membership was found to be only about 1,200, 60 per cent of whom are native-born Americans, 20 per cent naturalized citizens and another 20 per cent aliens. Racial distribution indicated about 15 per cent to be Negroes, with Hungarians, Croatians and Jews next in predominance.

An "Association of Leagues," the sponsors of which claimed extermination of communism as its aim and which was alleged by its opponents to have silver shirt and nazi connections, caused a flurry of excitement when its activities came to light just before the *Press* investigation. It faded from the limelight when prominent citizens disclaimed connection with it.

* * *

Catholic Students Gather For 'Mission Crusade'

Cleveland became literally the "Catholic Mission Center" of the world the week of Aug. 15, when more than 3,000 student delegates from all parts of the United States gathered for the tenth national convention of the Catholic Students' Mission Crusade. Prominent in a remarkable exhibit of 20th century missionary activities were miniature building groups of mission chapels, schools and hospitals. Rev. Joseph Schrembs, Bishop of Cleveland and episcopal host to the convention, gave the delegates two mottoes: "The Conversion of the World to Jesus Christ" and "The Love of Our Neighbor for the Love of God." In his opening address he declared: "The central idea of Communism is 'World Revolution'; the purpose and central idea of Christianity is 'World Conversion.'"

A milder attitude toward Marxist views was urged by Miss Dorothy Day, editor of the *Catholic Worker,* in one of the addresses. Miss Day expressed the belief that communism should be opposed as a godless philosophy, and not as an economic or political theory. She characterized the present regime in Russia as socialistic more than communistic.

* * *

Y.M.C.A. College Has Remarkable Growth

The Cleveland Y.M.C.A.'s enterprising educational unit, Fenn College, has taken an option on the 22-story building at Euclid Ave. and East 24th St., originally erected for the National Town and Country Club, but never occupied. The association will attempt to raise $500,000 for purchase and $140,000 additional for remodeling. Under the guiding hand of President Cecil C. Thomas, Fenn has had a remarkable growth in 20 years from a group of Y.M.C.A. classes to a recognized institution of higher education.

* * *

Coroners Hit Use Of Alcohol

Another telling blow against the fatalities resulting from the use of alcoholic beverages was struck by the National Association of Coroners, in session here last week. One of the suggestions was that legal means be provided to force suspected drivers to submit to an analysis of body fluids to determine presence of alcohol, thus aiding conviction.

* * *

All Year Opera Is Planned for City

Two suggestions for providing year round opera for Cleveland are finding much favor. One calls for the organization of a municipal opera committee to take over the equipment of the Aquacade, a huge amphitheater on the lake front being used in connection with the Great Lakes Exposition. Fortune Gallo, head of the San Carlo Grand Opera Company, wants to organize such a unit. The other would turn the Cleveland unit of the WPA federal music project into a self-supporting Cuyahoga County Opera Company. An association for this purpose has already been formed.

* * *

City Mourns Dr. Thwing Churchman and Educator

In the passing of Dr. Charles Franklin Thwing, 83-year-old president emeritus of Western Reserve University, Cleveland has lost an outstanding churchman and a nationally known educator. Dr. Thwing had served as pastor of North Congregational Church, Cambridge, Mass., and of Plymouth Congregational Church, Minneapolis, before assuming the university presidency, a position he held for 31 years.

O. M. WALTON.

Pastors Put on Passion Play

Colorado Springs Ministerial Alliance Directs Production—Rabbi Takes Degree at Methodist School

(Correspondence from Denver)

DENVER, COLO., Sept. 9.—The summer was unusually warm in "cool Colorado." However, the evenings were cool and the mountains were near. Summer brings a large number of visitors to many Colorado churches. Colorado Springs has an especially vital church life during the summer months. The ministers of that section, organized into the El Paso County Ministerial Alliance, have done some very unusual work in dramatics. During the past summer season the alliance directed the production of a passion play, and eleven of the ministers had prominent parts in a cast which included 200 persons. It was a non-commercial venture, the actual expenses being cared for by an appropriation from the city council. Colorado Springs also gave the use of its city auditorium for the staging of the production. The play was given for three nights, filling the auditorium each time almost to its capacity of 3000 persons. The production made a profound contribution to the religious life of the community.

The downtown churches of Denver experimented with a new type of Sunday evening service during the summer. They united in an outdoor service held in the beautiful Civic Center which lies between the city hall and the state capitol. The community responded in an enthusiastic way to the program. As many as 2000 people attended several of the services. The ministers of the cooperating churches were assisted by prominent clergymen who were supplying Denver churches during the summer. The churches which cooperated in these services included Trinity Methodist, Central Christian, Central Presbyterian, First Baptist and First United Presbyterian.

* * *

Colorado Methodist Minister Accepts Chicago Church

Dr. Ira G. McCormack has resigned as pastor of the First Methodist Church of Fort Collins in order to accept a call to the Trinity Methodist Church of Chicago. Dr. McCormack has been at the forefront of religious leadership in Colorado for several years. His services have included the pastorate of the Washington Park Community Church of Denver, the presidency of the Denver Ministerial Alliance, and a district superintendency in the Methodist Church.

* * *

Dr. Wallace Carver Goes to New Jersey Pastorate

Dr. Wallace H. Carver has resigned as pastor of the First Presbyterian Church of Colorado Springs in order to accept the pastorate of the First Presbyterian Church of Arlington, New Jersey. Dr. Carver leaves the pastorate of one of the leading Protestant churches of the state after an effective ministry in which the church building has

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been remodeled, the church debt paid, and the spiritual life of the church strengthened. Dr. and Mrs. Carver have been active leaders in the civic and social life of Colorado Springs.

* * *

Churchmen Return From Abroad

Dr. Martin Anderson of the Central Presbyterian Church traveled in Europe during the past summer. He attended the ecumenical conference in Oxford, England. He is bringing back to our community the message of this important world gathering of the Christian church. Dr. Henry Smith of Calvary Baptist Church has just returned from a summer trip to the Holy Land.

Readers of religious periodicals are familiar with the writing of Mr. William C. Allen. Mr. Allen is a Denver layman of the Quaker faith. He retired as a young man on account of ill health and has devoted his life to every cause which would contribute to the building of a Christian world. Mr. Allen is advanced in years but has recently returned from his third trip around the world. In his quiet way he has made a significant contribution not only to our community but to peace and understanding in the world.

* * *

Rabbi Takes Degree from Methodist Seminary

Denver is most fortunate in its Jewish rabbis. Dr. Friedman and Rabbi Kauvar have long been leaders of their city as well as of their congregations. A young rabbi, Manuel Laderman, is rapidly taking an honored place beside the two older religious leaders of the Jewish people. Rabbi Laderman has been a student at the Iliff School of Theology for several years. He was awarded the degree of doctor of theology at the Iliff commencement this summer. It was a most unusual circumstance for the loyal rabbi of an Orthodox Jewish synagogue to receive a degree in theology from a Methodist school for the training of ministers.

* * *

Former Governor Assists Negro Church

Former Governor William E. Sweet has made a valued contribution to the religious life of Denver since his return from Washington, D. C. During the early spring he gave very effective leadership as chairman of the Colorado Preaching Mission. Later in the spring he led a successful financial drive which made possible larger and more adequate quarters for the Goodwill Industries, sponsored in Denver by the Methodist Church and the Community Chest. Rev. Russell Jones and his helpers are now carrying forward a stronger work in their new center. In the summer months, Governor Sweet interested himself in Rev. Russell Brown and Shorter African Methodist Episcopal Church. Shorter Church is the leading Negro congregation of the city and renders an invaluable service as a social center for the Negro people. Governor Sweet is leading a group in freeing Shorter from the heavy debt which has handicapped its service to this community.

* * *

Y.W.C.A. Secretary Resigns in Denver

Miss Amanda Nelson, general secretary of the Denver Y.W.C.A., has been compelled to resign from her position because of ill health.

VERE V. LOPER.

THE PSYCHOLOGY OF RELIGIOUS LIVING
By KARL RUF STOLZ

A skilled practitioner in mental hygiene, and an authority in the field of religious psychology, Dean Stolz gives a fresh, thorough, practical study of the psychological nature and function of religion. He makes available for *all* ministers and other personal workers in the field of religion a tested technique of the vital spiritual direction and care of individuals.

PART ONE orientates the reader in a basic study of the subject.
PART TWO tells how to apply the knowledge of the subject. **$2.50**

CHARACTER and CHRISTIAN EDUCATION
By STEWART G. COLE

This is a study of the conflicts that the young are subjected to through the impingement of two independent cultures in American life—secular idealism and Protestantism; and of the resulting tension which has now increased to the point of harmfulness. The author points the way to "a planned moral and spiritual economy" which shall impel the secular agencies to "hold up character education as their uncompromising touchstone of fitness." Likewise, he suggests the ways in which Christian education may enrich the everyday experiences of childhood and youth and extend "the range and rapture of Christian worship," with all the spiritual energizing inherent in such a process. **$2**

STUDIES IN THE LIFE OF JESUS
By IRWIN ROSS BEILER

A new and highly-commended introduction to the critical problems involved in the study of the life of Jesus. "Many pastors and teachers will find use for this reverently and intelligently done introduction."—*Christian Century.* "This scholarly work, in clear and vivid style, is one to be referred to many times."—*Prof. Edgar S. Brightman.* **$2.50**

A HISTORY of the EARLY CHRISTIAN CHURCH
By WILLIAM SCOTT

This excellent one-volume study—selected by the American Library Association as one of the 45 most important religious books of the year—answers the long-recognized need for a book which is adequate at once for undergraduate study and for frequent professional reference. "Interesting, sound in scholarship, concise and comprehensive. An exceptionally valuable one-volume study."—*Presbyterian Tribune.* **$2.50**

Pastoral Psychology
By KARL RUF STOLZ

With a minimum of technical terminology Dean Stolz brings to pastors a diversity of materials and case studies to aid them in their work of spiritual and mental diagnosis and therapeutics. "The most practical handbook we have seen."—*Religious Book Club.* "It combines the pastoral instinct with the scientific approach."—*Church Management.* **$2**

The Origin of Religion
By SAMUEL M. ZWEMER

A scholarly work, based on important British, Continental, Indian, and Arabic sources, and arriving at these important conclusions: God revealed himself to man in creation; monotheism preceded polytheism; the antiquity of prayer and sacrifice point to a common origin. "He has done a very useful service."—*Christian Century.* "An indispensable source book."—*Religious Digest.* **$2**

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British Divide on Foreign Policy

Shall England Maintain Aloofness from Conflict of 'Ideologies'?—Denominational Lines Weakening

(Correspondence from England)

LONDON, Sept. 10.—Gifted writers are discussing in the press what should be the part played by Great Britain in the world situation. Should it intervene on the side of the democracies which are threatened? Or shall it declare once more that it will not take sides in any such clash of "ideologies"? Shall it play the part of a Don Quixote in the defense of democracy and therefore of a Don Quixote armed to the teeth? Or shall it revert to the policy of Canning, who held the "balance between the conflicting principles of despotism and liberty"?

But while such a discussion is proceeding, the Japanese have taken the question at issue out of the realm of the general and abstract and brought it into that of concrete and definite decisions. The attack upon the British ambassador is a serious thing in any case; it becomes more serious when it is analyzed as an error on the part of Japanese who were trying to assassinate the head of the Chinese Republic, against which as yet they have not declared war. But even so, such an event is not likely to be separated from the fact that the Japanese action in Shanghai definitely menaces the interests of nations with which Japan has no quarrel. So the question for Britain is no longer whether or not, as a German writer puts it, China is to fall into the hands of a bolshevist Russia, or of Japan, which is fascist, but is a question of national interest. Therefore, it is an urgent and dangerous problem with which the nation has now to deal.

Quixotry is practically dead at the moment; it would be hopeless to call this nation to take a part in world politics in behalf of abstract principles of government. But there are other motives now as there have always been, by which nations are driven to act.

* * *

Cross Sections in The Churches

There is no way of understanding the life of the churches in Britain, if they are simply grouped under denominational headings. There are many sections which run across the churches; and there are affinities between members of different churches, sometimes more real than those which are found within those churches themselves. To define a Christian today as Congregational, or Anglican or Methodist is useful but only within strict limits. There are high, low and broad in each denomination. And the high, wherever they are found, understand each other; so in like manner do the evangelicals and the modernists. The theological divisions certainly do not run along lines of an ecclesiastical kind. A glance at the list of recent theological works will reveal this at once. Who for example would think it a sufficient description of Dr. Micklem of Mansfield to say that he writes as a Congregationalist? He *is* a true Congregationalist, but he is far more. Who would describe Dr. F. R. Barry simply as an Anglican? He *is* an Anglican, but that title does not bring out what he has to give of Christian thought and inspiration. The plain fact is that in the realm of scholarship denominational distinctions are never satisfying. In one city there may be a dozen preachers; who would group them in the things that matter most according to their denominations?

* * *

Laymen Becoming Less Concerned About Denominational Tags

The plain fact also must be faced that an increasing number of members of the churches are coming to see that the divisions which rest upon varied theories of government are not the most important. There are many who when they settle in a new city openly declare that they mean to attend the church of their own tradition, but not if by that attendance they sacrifice something more vital which speaks to their condition, or if they forego some service to which they can give their whole heart. To tell them that such and such a church is "democratic" or "republican" in its order of government is to leave them cold. They will naturally say, "We are more concerned for the truth for which that church stands than for its way of expressing truth."

* * *

Television Brought Within Reach of People

The radio exhibition at Olympia has demonstrated the popularity of television for which the manufacturers are making more and cheaper provision. An idea of the cost may be gathered from the fact that within 30 miles of the Alexandra Palace the means of taking a small picture six inches by four and a half inches can be had for £35. The "televisor" by which this is done must be used with an ordinary broadcast receiver. The visitor to the exhibition can see almost a score of miniature television theaters. Television has been a long time coming; and even now it is severely limited, but the advance in the last two years has been remarkable. We have not yet reached the stage in which certain characters in G. B. Shaw's *Back to Methuselah* can call each other up on the screen as we now do by telephone. But that dreadful time is nearer.

* * *

Have Poor Boys and Girls A Fair Chance?

Among the subjects discussed in the press at the moment is the handicaps from which the children in our elementary schools suffer in comparison with those in our "public schools." (It is well for American readers to remember that by "public schools" we mean what they would more reasonably call "private schools.") There is no doubt that the gate opened today is wider than in other days, but it is demonstrated beyond any question that gifted boys who have only an elementary school for their starting point have not anything like the chance that other boys of like gifts in public schools have. But when the discussion takes a wider range and it is argued that there are "reserved places for poets," it is well to put the other side.

It has been the reproach of England, in this matter not to be confused with Scotland, that the way to learning in the past has been made very hard for poor boys and girls; it is easier today but still England is far behind Scotland. The educational provision for the poor is too much like a ladder, too little like a highway.

EDWARD SHILLITO.

Students Report On Work Camps

Volunteer Youth Groups Spend Summer in Community Service—Wilfred Jones Reports on Spain

(Correspondence from Philadelphia)

PHILADELPHIA, Aug. 30.—Two hundred and five students from eastern and New England colleges found a unique combination of work and social discussion in the volunteer work camps this summer under the American Friends Service Committee, whose headquarters are here at 20 S. 12th St. These camps aim to develop a nonviolent technique for social change and to serve as substitutes for military training camps. A distinctive educational technique is likewise being developed. Actual physical labor gives a new point of view to these volunteers. They are a high type of serious-minded students, but the majority have lived sheltered lives. They and the laborers with whom they toil gain an invaluable mutual respect. Even the group of lecturers and visitors share in the mutual projects.

* * *

Camps Serve in Many Sections

Here in Philadelphia at the Friends' Neighborhood Guild at 435 N. 4th street, the workers considered the social settlement in a changing community, where Negroes are driving out Italians and Hungarians. They made a community survey, directed recreation, prepared a kiddies' wading pool and remodeled the interior of their building. In the Fayette county coal fields of western Pennsylvania they discussed all phases of the soft coal problem. For the homesteaders there they built temporary houses, roads and a quarry and installed a water system. Down at the Delta Cooperative Farm at Hillhouse, Miss., they conducted a school, erected a guest house, a playground and a bridge across the bayou to the "Lost Acres" and from all sides tried to understand the sharecropper situation. In the Tennessee valley, cooperating with the T. V. A., they made a dam for a fish-rearing pool and a shaft for a lake, where they discovered at the bottom a cavern and finally filled the hole with concrete. Their discussion dealt with governmental control of economic life. A junior camp at the T. V. A. developed roads, parking facilities and outdoor fireplaces. Up at Quaker Bridge, N. Y., at the Tunesassa Indian School, they held a Brethren-Mennonite-Quaker camp and did considerable canning, painting and repairing. Representing the three historic peace churches, they discussed the problems of pacifists in the time of war.

* * *

International Relations Institutes Attract Nearly 1200 Delegates

Summer institutes of international relations, held under the American Friends Service Committee and the Congregational Council for Social Action, at ten colleges—Wellesley, Duke, Cheney State Teachers, North Central (Naperville, Ill.), Grinnell, Bethel (Newton, Kan.), George Peabody (Nashville), Mills, Whittier and Reed—drew a total attendance for five days or more of 1,196. Of these 479 were men; 787 women; 357 teachers and educators;

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304 undergraduate and graduate students; 145 ministers and religious educators. Only 97 of those who indicated membership or preference were Friends, and there were 145 Methodists and 179 Congregationalist-Christians. All states except Idaho and West Virginia were represented. Literature on peace and international relations was bought, amounting to $1,300. Total expenditures were over $40,000. Among the faculty were: T. Z. Koo, Leyton Richards, Pierre de Lanux, Otto Nathan, Senator Nye, Sidney B. Fay, Pitman B. Potter, Hornell Hart, Henry J. Cadbury, Bertram Pickard, Andrew W. Cordier, Kirby Page, Mary Dublin, Josephine Schain, William T. Stone, Frederick J. Libby, Herbert Fraser, Samuel Guy Inman, Y. T. Wu, Chen Shou-Yi, Anton deHaas, Henry Goddard Leach, Galen Fisher, Roswell P. Barnes, Bess Goodykoontz, Charles G. Fenwick, Spencer Miller, Jr., Huga Simon, Alvin H. Hansen, C. V. Gregory, George Fort Milton, Clark M. Eichelberger, Margaret Kaiser, Henry M. Edmonds, Kenneth S. Latourette, Ben M. Charrington and George M. Stratton.

* * *

Youth Peace Volunteers Appeal To Labor Groups for Peace

Youth peace volunteers this summer under the Emergency Peace Campaign and the American Friends Service Committee have gone forward in a mass movement beyond what had ever been attempted before in personnel, contributions and length of service in behalf of peace. Eighteen field secretaries and 163 youth peace volunteers, who served for eight weeks, raised $16,000 for the summer program. Thirty-five units went out, largely in rural areas, from Maine to South Carolina, from Washington to California. They came into each community at the request of local sponsorship. A significant experiment was made with units in labor situations. This was an effort to get labor behind the peace enterprise. It will likewise interpret labor to non-labor groups. In addition, 12 conference workers visited summer camps and conferences. Armistice day is being planned as "Student Enlistment Day for Peace."

* * *

Swiss Visitor Seeks Moral Equivalent for the Army

Pierre Ceresole, of Berne, Switzerland, whose father was once president of the Swiss Republic, is visiting this country in the cause of the International Volunteer Service for Peace. This constructive service for peace, which aims at the moral equivalent for the army, began in 1920 with five months' service on the Verdun battlefield. The strongest group is in Switzerland, where they have been rendering personal service in catastrophes like the avalanches. Twenty different nations are now identified in this enterprise. Gilbert Murray heads the London group. Pierre Ceresole, visiting at Pendle Hill prior to the Friends' World Conference, came here from India, where he found a gratifying governmental understanding of this movement. He believes that it takes away from the army the monopoly of disinterested service.

* * *

Wilfred Jones Finds Spanish Fascists Sympathetic

Wilfred Jones of Chicago is back from mission of friendship and reconciliation among the Spanish fascists, and has reported here to the committee on Spain of the American Friends Service Committee. His work in Spain will be carried on by Dan West, of the Church of the Brethren, and Earl Smith, formerly a Methodist missionary in Uruguay. He has been impressed by the social aims of General Franco: to abolish land tenancy by restoring the land to the farmers, to do away with strikes by a sufficient bargaining power, to have no family go hungry, to wrest the control of Spain from the bankers and financiers and make the state all-important, to organize the civil population in a manner similar to that followed in Portugal and Italy. He believes in the ultimate victory of Franco, with his 40,000 to 60,000 Italians in his front lines, 10,000 Germans among his engineers, and 40,000 to 50,000 Moors. A fascist organization is already set up, he said, in Madrid, ready when the city is taken.

* * *

Methodist Secretary Joins Grenfell Association

Miss Merle Gripman, who served here as promotion assistant and assistant recording secretary of the Methodist Board of Home Missions and Church Extension, has been appointed secretary in the industrial department of the International Grenfell Association. She leaves early in September for St. Anthony, Newfoundland.

CHARLES DANIEL BRODHEAD.

Rabbi Asks Jewish-Christian Cooperation in Germany

A call upon Jews to support the cause of persecuted Protestant pastors in Germany was made by Rabbi E. F. Magnin of the Wilshire Boulevard Temple in Los Angeles during the celebration of Rosh Hashanah.

Throngs Attend Mellon Funeral

Pittsburghers of Every Social Class Mourn Leading Citizen—Labor Builds a Church

(Correspondence from Pittsburgh)

PITTSBURGH, Sept. 1.—The death of Andrew W. Mellon was an important news item in any part of the world, but only those who have lived for some time in Pittsburgh can undersand exactly what the Mellon family means in this locality. Throngs attended his funeral. Thousands of people of every social stratum crowded the entire area around the East Liberty Presbyterian Church (which his brother, R. B. Mellon, built at a cost of over four millions). The simple service was conducted by Dr. Stuart Nye Hutchison, and the body was interred in the family vault in the East End.

* * *

Mellons Held in High Regard

I think it may be truthfully said that genuine Pittsburghers hold the Mellons in high regard. They have built at a cost of over six million dollars the Mellon Institute of Chemical Research; they have contributed liberally toward the Cathedral of Learning; they have given to the city the church mentioned above, perhaps the most beautiful parish church on earth; they have headed every subscription list for charities

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with large generosity; they have maintained through the depression a solid and dependable banking institution which sacredly guarded every dollar put into its keeping. Mr. Mellon lived to see many of his plans for the beautifying of Washington, D. C., carried into effect. His last efforts were directed toward the building of the magnificent art gallery in Washington, D. C. in which his valuable collection of paintings and objects of art will be installed. The architect of this art palace, John Russel Pope, died less than a day after Mr. Mellon.

* * *

Downtown Y.M.C.A. Has Bible School

For more than a quarter of a century the downtown Y. M. C. A. has conducted a noon Bible class every Friday in the year except during the months of July and August. The object of this class is to teach the International Sunday School lesson to as many teachers and Sunday School officers as may attend. At present Dr. A. Gordon MacLennan, pastor of the Shadyside United Presbyterian Church, is the teacher. The class meets in a cafeteria where a light lunch may be ordered while the class is in session. Always the opening period is one of praise and prayer. No charge is made for the class or for the lesson outline, and the attendance is encouragingly large.

* * *

Labor Builds A Church

Much is said about the attitude of labor to the church, so that when labor builds a church—that is news. Exactly that has happened in near-by Clairton, where, on Labor Sunday, Father Joseph L. Lonergan will dedicate a church, seating one thousand. Labor has built it almost entirely, while those who could not work with their own hands gave money. The walls are of stone, the floors of Vermont slate, the pews of chestnut and the altar of black walnut. The pastor, we understand, labored with his men. One story in height, the total cost is estimated at $34,000. It will bear the name of St. Paulinus and may truly we called a labor temple.

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And So Forth

Dr. William Hiram Foulkes, moderator of the Presbyterian Church, U. S. A., preached in the Shadyside Presbyterian Church last Sunday as a supply for Dr. Hugh Thomson Kerr, pastor. Dr. Foulkes is always welcome in this city. In the morning his theme was "The Parting of the Ways" and on the radio in the afternoon. "Wages and Rewards."

On the campus of the University of Pittsburgh, the chapel given by the Heinz family is being set with jewel-like glass. Built at a cost of nearly one million dollars, the chapel is a thing of beauty. Many of us wait to see whether a dean will be appointed after the manner of Princeton and Chicago.

JOHN RAY EWERS.

Dr. Harold B. Camp, Prominent Baptist Pastor, Dies

Dr. Harold B. Camp, pastor for seven years of the First Baptist Church in Oakland, Calif., died recently in a hospital there. Since being graduated at Newton Theological Seminary in 1925, he had served churches at Natick, Mass., and at New Haven, Conn., before coming to Oakland. He had become one of the most influential ministers on the Pacific coast regardless of denomination.

Turkey Proud of Efficient Army

Her European and Asiatic Neighbors Attend Maneuvers—Artists Weaken Prejudice Against Greeks

(Correspondence from the Near East)

ISTANBUL, Aug. 18.—Banquets, balls and receptions have been the outstanding features of the visit paid to Istanbul by the Japanese men-of-war *Iwate* and *Idzumo* on the occasion of the voyage which is taking the Japanese midshipmen to Marseilles and back to Japan. If anything ought to be stressed, it is the absolutely nonpolitical character of this visit, as in view of the importance of Turco-Russian relations, sensation mongers may easily be apt to draw hasty inferences from these festivities at the present juncture.

In fact, Asia, as far as Turkish present political interest is concerned, does not reach farther than Afghanistan. But, as a consequence already of the Asiatic pact, Irakian, Iranian and Afghan military missions will be present at the great Turkish maneuvers which will begin in Thrace tomorrow. Important military missions from the "entente Balkanique," namely, Greece, Yugoslavia and Roumania, will likewise attend these maneuvers. The other countries will be represented by their respective military attachés only.

These maneuvers are expected to illustrate the extent to which the Turkish army is equipped with the means of modern warfare. In this connection, it is emphasized that the "Turkish Bird" movement has yielded excellent results in the pre-military training of airmen. It is announced that a similar movement will be started with the object of training chauffeurs and familiarizing the population with all types of motors, so as to make them motor-minded.

* * *

Greek Artists Changing Turks' Attitude toward Greece

The extent to which public opinion can be influenced by slow and persistent action is best shown by the amazing favor Greek artists are enjoying at Istanbul.

When Greece and Turkey decided to forget the past and to join their forces for the establishment of permanent peace in the Balkans, everybody believed this to be but the consequence of a momentary political necessity. Shoulders were shrugged when reference was made to Turco-Greek friendship. As that friendship evidently grew closer and closer, there began to be a tendency to draw a distinction between the government and the respective populations, it being understood that Turco-Greek racial antipathy could never be bridged. Greek theatrical troops, however, began to visit Istanbul, and timidly Greek artists found their way into open-air music halls, a practice which has led to the curious result, that almost all open-air music halls have now Greek artists, whose—sometimes questionable—talents as singers and comedians are attracting vast audiences. All the while, Greek is spoken not only on the stage, but also between the public and the waiters, with Turks greatly enjoying the performances. In the light of recent events and also of a still subsisting nervousness at the use of another language than Turkish, this tolerance is really remarkable. Tolerance seems to have always characterized the Turk WHEN strong.

* * *

State Intervenes to Regulate Sport

State intervention remains the decisive factor in all major problems. Turkish sport has for years been in a state of disorganization—lack of discipline, hostility between sporting clubs, and recourse to force being its least commendable features. But last week the prime minister, Ismet Inönü, who is a sportsman himself, decided to intervene. "I want public opinion to know," he said in his message, "that sport shall no more be allowed to be a kind of street quarrel, and that an end will be put to the efforts of those who wish to keep it in that state." At the same time, he stressed his determination to have the rules of courtesy respected in all sporting encounters.

* * *

Turkish Porter Disappears

The Turkish porter carrying heavy burdens on his back has disappeared as a popular feature of Istanbul street life. Until a satisfactory type of wheelbarrow has been agreed upon, all burdens of a commercial nature shall be transported in carriages. Only luggage weighing less than a hundredweight may be carried by porters, a trifle for people who are accustomed to carry burdens of upwards of a quarter of a ton. It is likewise forbidden to transport refrigerators and pianos otherwise than in trucks or carriages, the old method of having them carried by two men, one on each side, being definitely discarded. An exception is, however, granted with regard to window and plate glass which is liable to break.

These changes are causing much unemployment among the porters who used to form powerful guilds; but the merchants also are having trouble in getting their goods transported. This prohibition will soon be extended to itinerant greengrocers and fruit merchants carrying their goods in baskets. Simultaneously it has been forbidden for donkeys to circulate in the streets of towns, with the result that those itinerant bakers, milkmen and greengrocers who used to have their goods carried by donkeys, have been compelled to use horses in their stead.

* * *

Lachish in Palestine Is Excavated

The excavations on the site of the ancient Lachish in Palestine, the first stage of which was reported in The Christian Century, were continued in the season 1936-37. They culminated in the examination of the great rock-cut shaft, which has been found to measure 85 ft. in length and 70 ft. in width. Its construction is attributed either to Josiah or to Zedekiah, and it is assumed that it was never finished, or so, at least, the state in which the rock of the floor levels has been left seems to indicate. What the purpose of so tremendous an undertaking may have been is still a matter of conjecture.

Evidence found in the vicinity has enabled the research mission to distinguish the two Babylonian attacks of 597 B. C. and 588 B. C. Interesting archaeological material in connection with earlier occupations has also been discovered.

E. GUERON.

Methodists Seek To Rally Youth

Form Council to Give Direction to Young People's Activities—University of Chicago Benefactor Dies

(Correspondence from Chicago)

CHICAGO, Sept. 13.—How to give youth organizations in Protestant churches, and in the Methodist Episcopal church in particular, the character of a genuine youth movement, was the chief concern of the National Council of Methodist Youth which convened Sept. 1-5, in Garrett Biblical Institute. One hundred young people from all parts of the United States compose the council. There were in attendance representatives of about 50 annual conferences, youth groups, missionary societies and student groups, including members of four races. Together they faced problems of youth work in the church and also the responsibilities of Christian youth in the fields of vital economic, social, national and international problems.

Most of the work of the conference was done through various commissions, such as those on organizational relationships, programs and goals, relationship to interdenominational youth movements and non-church agencies, etc. A constitution for the council was written and adopted and a recommendation endorsed to employ a field secretary.

Among the specific actions taken were support of the federal anti-lynching bill; support of the federal youth act and suggestions for furthering the program of the NYA; opposition to the cutting of the NYA budget expressed in telegrams and letters to President Roosevelt and Harry L. Hopkins; support for the student strike against war; a proposal to organize a "Council of Methodist Young Adults"; and a decision to send a delegate to the American Youth Congress and appoint a representative to serve on its executive committee. Tom Pendell, of Los Angeles, Calif., was elected president for the ensuing two years; Harriet Lewis of Denver, vice-president; Fennetah Parks, Pittsburgh, secretary; and Leslie Ross, Greencastle, treasurer.

* * *

Religious Educators Consider Modern Task of Church

Over this week-end (Sept. 6 to 14) and for some days preceding, the annual staff conference of the division of religious education of the Board of Education of the Methodist Episcopal Church has been in session at Garrett Biblical Institute. This conference includes about 100 persons who give direction to the enterprises of religious education conducted by this denomination on behalf of 4,000,000 children and adults. The major problem which these educators faced was stated: What is the Protestant church to say and do with reference to the complexities of the modern world?

The Oxford and Edinburgh conferences on Life and Work and Faith and Order provided a background for most of the discussions. Dr. Dan B. Brumnfitt, of Kansas City, interpreted the Oxford Conference, and Dr. Franklin Rall of Garrett interpreted the Edinburgh meeting. Other participants on the program were Prof. Frank M. McKibben of Northwestern, Prof. Hugh Hartshorne of Yale, Rev. Frank A. Lindhorat of the Board of Education, Dr. W. E. J. Gratz, editor of *Epworth Herald,* Rev. Charles F. Boss, Jr., secretary of the commission on world peace, Rev. Irwin C. Paulsen of New Jersey, Bishop Edwin Holt Hughes of Washington, Dr. Forrest L. Knapp of the International Council of Religious Education, and Dr. Albert E. Bailey of Northwestern.

* * *

Church Federation Makes Plans for Schools of Christian Living

Plans have been worked out in very complete detail for the "Schools of Christian Living" to be held in Chicago, Nov. 7-14, under the auspices of the Chicago Church Federation. Eleven schools will be held, so scattered over the city as to serve the entire area, and a faculty of 100 pastors and educators has been organized. There will be in each school a general assembly each evening for worship, and also meetings by sections to study the following subjects: home and family life; a church program for today; social issues calling for Christian action; and the world outreach of the church. It is anticipated that this teaching mission will have as profound an effect on the religious life of the city as had the preaching mission of last year. Dr. W. C. Bower is chairman of the committee in general charge of the program.

* * *

T. V. Smith and Fred Eastman At Williamstown Institute

Two Chicagoans participated in the proceedings of the Williamstown Institute of Human Relations, held at Williams College, in Massachusetts, Prof. T. V. Smith of the University of Chicago, who, besides being a philosopher is a state senator, and Prof. Fred Eastman of Chicago Theological Seminary. Professor Smith, in giving the keynote address for the week's discussions of "Public Opinion in a Democracy," coined two new terms as descriptive of certain enemies of democracy to place alongside of "demagogue" they were the "plutogogue" who speaks in the voice of wealth, and the "theogogue" who speaks out of intolerant self-righteousness. Professor Fred Eastman tried to get the movie producers to see that, whether they will or no, they are actually functioning as educators; but the representatives of the industry, Martin Quigley, editor of the *Motion Picture Herald,* and Carl Milliken of Mr. Hays' office, declined the role, and declared that the movies propose to entertain only.

* * *

Mrs. Joseph Bond Dies

Mrs. Mary Adelia Bond, widow of Joseph Bond, president of the American Radiator Company, died Aug. 29, at the home of her daughter, Mrs. Joseph F. Rhodes, in Pasadena, Calif., at the age of 78 years. Mrs. Bond gave the Joseph Bond chapel, a beautiful Gothic structure used mainly by the Divinity School, to the University of Chicago as a memorial to her husband who died in 1902. It was dedicated in 1916. In addition, Mrs. Bond gave aid in many forms to religious work at the university, and to travel scholarships for divinity students. Mrs. Bond was the mother of Mrs. Edgar J. Goodspeed, wife of Professor Goodspeed, eminent biblical scholar and chairman emeritus of the department of New Testament literature at the University of Chicago.

* * *

And So Forth

Wilfred V. Jones, who has been engaged in relief work for the American Friends' Service Committee in Spain, arrived home the other day.

The Committee on World Peace through Religion, of which Dr. Shailer Mathews is chairman, has decided to call a world conference on peace, according to news which comes from Geneva, Switzerland. The time, place and agenda for the meeting were left to the executive committee, but it is hoped that the conference will be held in two years, which is considered the minimum time necessary for preparation. The committee, at its meeting in Geneva, was composed of 50 delegates representing different Christian communions and other religions such as Buddhism, Hinduism and Mohammedanism.

CHARLES T. HOLMAN.

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Quakers View World at War

World Conference of Friends Ends—Maintain Non-resistance As Method of Bringing Justice

(Special Correspondence)

PHILADELPHIA, Sept. 8.—The Friends World Conference at Swarthmore and Haverford colleges, which adjourned today, has been, in the judgment of Rufus M. Jones, the presiding clerk and the "patron saint" of contemporary Quakerism, "a quickening center of inspiration. It has raised a higher tide of spiritual life. Meeting in the midst of world alarms, the conference has been in a peculiar way confronted with problems of securing justice and of making peace prevail. It was a striking feature that 13 German Friends were able to be in attendance. They took a valuable part in the consideration of important issues." Many were impressed by the social vision of the Quakers from England and the eastern United States, the sense of conviction in the European Quakers, the evangelism of delegates from the western meetings, the emphasis of all upon positive attitudes and the development of techniques for the spiritual approach to all problems, the significant demands of present-day needs upon the membership and leadership of Quakerism.

Seek to Strengthen Solidarity

Reconciliation was the watchword of this historic gathering. Primarily, it was a conclave of Friends from all over the globe to strengthen their spiritual unity in diversity. Far from having organic or theological unity, they dispelled any feeling of separateness among their varying groups and individuals. A forward step toward world unity was taken in the formation of a world committee to advance international cooperation among Friends. Carl Heath of England was named chairman to arrange for a permanent committee of widespread representation. This will not only promote a better understanding but enhance the sense of world solidarity, so that new groups, scattered and often at first small, will seem not isolated but a linked part of a world brotherhood of the 160,000 Friends.

No issue, however, so gripped the conference as did the question of how to achieve economic, racial and international justice. One of the most moving appeals was by Seiju Hirakawa, clerk of Japan Yearly Meeting, in the public symposium on "What Quakerism Means to My Country." He said: "Japan is militaristic and imperialistic, but there is a strain of peace principle and liberal thought. I deeply regret the undeclared war between Japan and China. A few days ago when my wife and I first met Dr. S. D. Du, who traveled from far west China to attend this conference, we had no words to speak. My wife could only express her humiliation and grief with silent tears. I saw Dr. Du wipe the mist from his glasses. These tears were more eloquent than a hundred words of explanation or apology. We are called to demonstrate that our faith is the key to the solution. Without the transformation of Japan by the Christian gospel, true peace will not come to the Far East. To this end I appeal for your cooperation and prayers."

Stand By Pacifist Position

"Methods of achieving social justice are more important than the goals we seek," Homer L. Morris, of Wallingford, Pa., declared. "This is distinctive of the Quaker message." Hence the conference faced the strategy of effective and consistent methods. In presenting a pacifist technique for the way of creative good will against the way of fear and violence, Karlin Capper-Johnson, of London, urged the Friends to go beyond the negative testimony of refusal and insisted that they must recognize the unity of their task against industrial, social and international violence, gain release from armament employment, give personally the peace message, train themselves in conflict situations as in their work camps, and, above all, to have experts enter conflict situations and try to forestall violence. Prof. J. Russell Smith, of Columbia University, pointed out how, as in a typhoid epidemic, we must learn how to destroy both symptoms and causes, for "trade wars provoke bullet wars," and urged investigation of national attitudes on tariffs, as "most of our national policies are as strictly selfish as anything of Mussolini, and work there will remove much of the temptation for violence." Prof. William I. Hull of Swarthmore called for the destruction of the munitions system, asserting that "as long as the munitions system exists, militarism will increase."

President Thomas E. Jones of Fisk University, Rachel D. DuBois of New York and Sir John H. Harris of London presented methods of achieving racial justice. Sir John Harris deplored the fact that between three and five millions are still held as saleable property, others deprived of rights or under fraudulent contracts or debt bondage. The matter was referred to London Meeting on Sufferings and the American Friends Service Committee with the recommendation that a Quaker commission visit South Africa, ascertain conditions and bear the Quaker testimony of aggressive good will. One important issue just now arises out of the fact that the South African Union, which denies racial equality in church or state, has asked to include the three adjoining British protectorates, where racial equality is guaranteed by British treaty. The growth of anti-Semitism was deplored. Conferences were favored of advantaged and disadvantaged groups for understanding and reconciliation.

Shall Quakers Continue Their Schools?

All these issues focused upon the need of training in Quakerism as a way of life. "The spiritual nurture of children," said Rufus Jones, "underlies every one of our problems." "All education," said Dean Speight of Swarthmore, "is our Quaker concern." Considerable discussion followed the assertion of James Strachan of England that the time had come for Friends to discontinue their own schools for the public system, where their children would mingle democratically with all groups. According to Francis H. Knight of London, the demand for Quaker education is due to the increase of leisure with its "hobbies," the wave of violence and denial of civil and religious liberties (paralleling the rise of Quakerism in the 17th century) and the Friends' spiritual view of life as against the materialistic. John A. Lester characterized Quaker schools as "adventurous, rooted in reverence for the individual, democratic in morale, regime, atmosphere." Many delegates visited the nearby Quaker schools: Westtown and Pendle Hill at Wallingford.

Stress Primacy of Spiritual

Underneath all the issues confronted at this Friends World Conference lay the often-repeated recognition of the primacy of the spiritual. A. Ward Applegate of Wilmington, O., Quaker pastor of the largest Quaker meeting in the world, voiced it in his plea for Quakerism as "a quality of life." The basis of the message to the conference from the France Yearly Meeting for a more simple life, deploring any display of luxury and useless wealth, was in a deeper spiritual life. "The most ominous feature of the present crisis is the loss of spiritual liberty," said Herbert G. Wood, of the Woodbroke Settlement, Birmingham, England, summing it up at the final session. "Conscience," he said, "is being undermined. This spiritual freedom cannot be maintained by any outward defenses, only by a victory of faith in our own hearts. It depends upon the 'given-ness' of God that should come home in worship." In the 23 fellowship-worship groups, in which the 1,000 delegates gathered for the first 90 minutes each morning, it did "come home," setting a deep tone of earnest, gracious discussion. CHARLES DANIEL BRODHEAD.

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CHRISTENDOM

A Quarterly Review

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CHRISTENDOM is awake to the great movements occurring in the Christian World. In the forefront of these is the ecumenical movement which was so significantly advanced at the Conferences on Life and Work at Oxford and on Faith and Order at Edinburgh this summer.

THE Autumn Number, appearing early in October, will contain articles by many of the most important minds participating in those Conferences. They will present the impressions and convictions of representatives of the several branches of the Christian Church in Great Britain, on the Continent and in America—Eastern Orthodox, Anglican, Lutheran, Presbyterian and the Protestant Free Churches.

Among these contributors will be PROF. GEORGE FLOROVSKY of the Russian Theological Institute; CANON OLIVER C. QUICK of Durham Cathedral; DR. JOHN R. MOTT, President of the World YMCA, and the presiding officer at Oxford; the REV. MARC BOEGNER, President of the Protestant Federation of France; PRES. JOHN A. MACKAY of Princeton Theological Seminary; PRINCIPAL R. NEWTON FLEW of Cambridge University; BISHOP JOHN M. MOORE of Dallas; PROF. D. M. BAILLIE of the University of St. Andrews; BISHOP GEORGE CRAIG STEWART of Chicago; REV. AUGUSTUS STEIMLE, United Lutheran Pastor in New York City; PRINCIPAL WILLIAM ROBINSON of Overdale College, Birmingham; DR. ERNEST GRAHAM GUTHRIE, General Director of the Chicago Congregational Union; DR. EDWIN ERRETT, Editor of the Christian Standard; DR. ROBERT A. ASHWORTH, Executive Secretary of the National Conference of Jews and Christians; Rev. DR. RICHARD ROBERTS, recently Moderator of the United Church of Canada; PROF. GAIUS J. SLOSSER, author of "Christian Unity, Its History and Challenge."

DR. CHARLES CLAYTON MORRISON, the Editor of CHRISTENDOM and a delegate to both Conferences, will have an article on *Oxford, Edinburgh and the American Mind.*

In addition, the Autumn Number of CHRISTENDOM will present to the public for the first time on either side of the water the text of the most important Findings of the two Conferences. Of particular interest will be the Oxford Finding on *The Church and the Economic Order,* which has been called "A Magna Charta for the Social Gospel," and the Edinburgh Finding on *The Problem and Prospect of a United Christendom.*

ALL Christian leaders and workers will want the information about the Oxford and Edinburgh Conferences which only the Autumn CHRISTENDOM will make available. They will want also the further discussions of the ecumenical movement that will appear in later issues, notably an interpretation and estimate which will appear in the Winter Number by the Archbishop of York, the Presiding Officer at the Edinburgh Conference and unquestionably the most commanding churchman of Great Britain.

The Autumn as well as subsequent numbers of CHRISTENDOM will contain additional articles of distinction on other great cultural and religious themes, besides the usual sixty page section on *Contemporary Books,* including PROF. HALFORD E. LUCCOCK'S appraisal of current fiction and sententious comments by LLEWELLYN JONES on *One Hundred Books of the Quarter.*

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Bishop Attacks Church 'Radicals'

Episcopal League for Industrial Democracy under Fire—Manning Charges Partizanship—Spofford Replies

(Correspondence from New York)

NEW YORK, Sept. 13.—Bishop Manning turned this week from denunciations of the proposed liberal Episcopal canon on divorce to an attack upon the Church League for Industrial Democracy. He complained that the league is militantly partizan and radical on social questions, that it has no official connection with the General Convention of the Protestant Episcopal Church and therefore should not be given such prominence as is given it in the convention program in Cincinnati in October. He objected to the list of speakers announced for the league meetings in a side room in the convention hall, claiming they are "all of the same economic type and all represent the same point of view." The speakers are to be Norman Thomas, Sam Franklin of the Delta Cooperative Farm, Lieutenant Oxley, a colored Episcopalian on the staff of the federal department of labor, Reinhold Niebuhr, Howard Kester, clergyman and leader of the Southern Tenant Farmers' Union, Roger Baldwin of the Civil Liberties Union, A. J. Muste, pastor of Labor Temple, and Homer Martin, head of the United Automobile Workers of America. The bishop thought William Green ought to have been invited to represent the side opposed to the C.I.O. in the automobile controversy.

* * *

League Secretary Defends Radicalism

Rev. William B. Spofford, executive secretary of the league, met the charge of militantly partizan radicalism by saying: "I hope we are. It seems to be increasingly clear to thinking people that the world in which we live is rapidly blowing itself to pieces. Some of us therefore feel that the time long since arrived for the Christian church to seek the roots of our difficulties—which is the meaning of the word radical—and then to present the Christian solutions in as militantly partizan a way as possible. Christian leaders, I am afraid, are not always militantly partizan in presenting the Christian religion, but I believe that even the most conservative of them, in their better moments, know that they should be."

Mr. Spofford pointed out that for many years the league has conducted meetings in conjunction with the convention and had its meetings listed in the program. The same privileges have been given to other unofficial organizations such as the Brotherhood of St. Andrew, the Daughters of the King, the Church Mission of Help and the Girls' Friendly Society. As to the list of speakers, he asked the bishop to ask a Communist whether they are Communists. Most of them in fact have been more vigorous and effective opponents of communism than the bishop. "The only reason Homer Martin was invited on our program rather than Mr. Green," said Spofford, "is because his organization seems to be more active at the moment than any headed by the president of the A. F. of L."

* * *

Bishop's Attack Expected to Increase Attendance

Taken by itself the net effect of the bishop's broadside will be to build up the attendance at the already promising league meetings. A sideshow to the convention, they are the main tent to newshawks because they deal with questions of more vital concern to the public than archbishops and budgets. But the bishop's blast may have some connection with an invitation to a metropolitan meeting of the Church Layman's Association sent to a select list of Episcopal laymen. The objects of this association according to its by-laws are "to combat the radical and unchristian influences that threaten the disintegration of the Protestant Episcopal Church; and to promote in every way the growth and strengthening of the church." Mr. Merwin K. Hart will preside at the gathering and Major General Amos A. Fries will speak on "The Radical Movement in the Protestant Episcopal Church." Having lost control of all branches of the government including the Supreme Court, some conservative laymen are evidently fearful lest they lose control of the Episcopal Church. But Charles C. Burlingham, prominent lawyer, vestryman of St. George's Church and lay deputy to convention from Bishop Manning's diocese, having read the bishop's charges wrote the *New York Times* he was confident "that many of the bishops and deputies of a church so conservative as ours will be glad to learn at first hand the views and objectives of the representative speakers selected on such vital and present questions as the farm, labor and the Negro."

* * *

Shotwell Answers Catholics' Defense of Franco

James T. Shotwell, professor of history at Columbia University, published in the *New York Times* a refutation of the Spanish bishops' letter justifving their support of the Spanish rebels. He concludes, "the prelates have neither proved a case against their enemy nor justified their own. On the contrary, they have revealed in the clearest light the weakness of Franco's case when judged according to the precepts of the religion they profess. Their case rests neither upon the high principles of ecclesiastical law and precedent nor the ideals of that morality which calls for the pacific settlement of disputes in place of the appeal to violence, as the only security for an ordered world."

BRADFORD YOUNG.

Canon Streeter Dies In Airplane Wreck

Dispatches from Switzerland indicate that among those killed on Sept. 10 when an airplane crashed into a mountain between Basle and Berne were Dr. Burnett Hillman Streeter, late provost of Queen's College, Oxford, and his wife. Canon Streeter had recently gone to Switzerland for his health. Dr. Streeter was a notable New Testament scholar, the author of many important books in that field.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Broadway Melody of 1938

(Eleanor Powell, Robert Taylor) (MGM) Elaborate musical, with dancing, singing and comedy acts worked into elementary, agreeable little story. Opulent stage extravaganza as climax. Eleanor appealing. Nauseating scene with Judy Garland singing maudlin song to Gable's picture.

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For A: Fair of kind. For Y: Mostly good. For C: Doubtful.

Double or Nothing

(Bing Crosby, M. Raye, Mary Carlisle) (Para) Slow-moving, undistinguished, noisy musical comedy romance, inferior to most Crosby films. Rather original plot based on eccentric millionnaire's will, leaving fortune to person passing test for honesty and intelligence. Some scenes in bad taste.

For A: Mediocre. For Y: Better not. For C: No.

Flight From Glory

(Chester Morris) (RKO) Thrilling, suspensefui aviation melodrama. Credible, rather interesting story of grounded aviators in lonely airport working for inhuman boss who uses wornout planes to fly mine supplies over Andes mountains. Natural dialog and acting, and intelligent direction.

For A: Fairly good. For Y: Strong. For C: Unsuitable.

It Can't Last Forever

(Ralph Bellamy, Betty Furness) (Columbia) Clumsy, ill-conceived combination of farce and melodrama. Radio booking-agent-hero engineers publicity hoax by fake mind-reading act on air. When he wants to quit, finds himself involved with gangsters, whom he outwits in faintly amusing climax.

For A: Waste of time. For Y, and C: Poor.

She's No Lady

(Ann Dvorak, John Trent) (Para) Inane, monotonous concoction, combining romance and crook melodrama. Hero and heroine indulge in heavily whimsical dialog that is both unconvincing and trying. Action lumbers along to rather stupid climax, involving a chase after necklace.

For A, and Y: Mediocre. For C: No.

Souls at Sea

(Gary Cooper, George Raft, Frances Dee) (Para) Strong, colorful, absorbing melodrama inspired by century-old sea disaster in days of slave trade. Impressively set, costumed, directed, acted, beautifully photographed. Essentially starkly tragic situation, but not prolonged or overdone.

For A: Fine of kind. For Y: Too strong. For C: No.

Think Fast, Mr. Moto

(Peter Lorre, Virginia Field) (Fox) Rather diverting, fairly credible mystery melodrama. Interesting settings, exciting action, grim at times, tense climax, as jewel and opium smugglers are finally trapped in Shanghai. Lorre's effective, highly suspenseful role an interesting departure.

For A: Good of kind. For Y: Exciting. For C: No.

The Thirteen

(Russian cast, English Titles) Stirring, absorbing drama of heroism based on actual incident. Group of demobilized Soviet soldiers, commander and wife, attacked at oasis by bandits, hold them off until troops come to rescue lone survivor. Superb desert photography, fine acting.

For A: Impressive. For Y: Good. For C: Too exciting.

Best Films for Adults

The Firefly	Stella Dallas
Knight Without Armor	Life of Emile Zola
Toast of New York	Dead End

Best Family Films

Prince and Pauper	Elephant Boy
Wee Willie Winkie	Make a Wish
Riding on Air	Thin Ice

The September Religious Book Club Selection

The Kingdom of God in America

By H. Richard Niebuhr

● "The Kingdom of God" in Professor Niebuhr's title is not used rhetorically but with a definite meaning: it is the ruling concept and the living core of Protestant Christianity just as "the vision of God" was and is in Catholic Christianity. The author defines this concept and shows its role in the history of American Christianity. The unfolding of the idea—which is both earth-centered and heaven-centered—is the active element in American Protestantism, the element which makes Protestantism one movement in essence although on the surface it may seem to be but a collection of differing sects.

The author has already interpreted the sectarian side of Protestantism in sociological terms. Here he shows that sociological terms cannot exhaust the reality of American Protestant Christianity, that, embodying as it does the divine, our Protestant religion itself molds our culture and our society.

Laymen and ministers alike will find in this book the basis of a quickened faith in and a deeper understanding of the mission of Protestantism. $2.00

OTHER NEW WILLETT-CLARK BOOKS

Meditations for the Sick: *Russell L. Dicks*

Often the minister who visits the sick is baffled not because he lacks a real message of comfort or cheer, but because the sufferer cannot give his words sustained attention. The co-author with Richard C. Cabot of "The Art of Ministering to the Sick" has here provided for that and similar situations. The minister or other visitor to the sick will find in this book prayers or thoughts germane to all the vicissitudes of sickness, the fear-ridden period before a major operation, and convalescence.

$1.00

10 One-Act Plays: *Selected by Fred Eastman*

Young People's Societies, churches and other groups are constantly looking for plays which not only possess dramatic ability and real ethical and spiritual insight, but which are adapted to production by amateur groups at small expense. Dr. Eastman has here collected ten such plays and has added to each full instructions regarding production, necessary properties, and data regarding production rights. He introduces the book in a helpful foreword concerning the place of the religious drama in modern life.

$2.00

You Can Find God: *Edward Shillito*

Dr. Shillito, London correspondent of The Christian Century, and British pastor, believes that "everyman"—and not only the saints and the spiritually gifted—can find God. He believes, too, that the God they find is not a mere creation of the spiritual imagination or an impersonal "tendency" in the universe, but the deepest reality, and that finding him is the only key to a significant life. His appeal is to experience and his style is persuasive rather than argumentative.

$1.50

Latin America: *Samuel Guy Inman*

Not only the first book on Latin America to be published after—and to take account of—the Buenos Aires inter-American peace conference (to which the author was appointed by President Roosevelt)—but a complete description of the Latin American countries, their inter-relationships, and their relations with the United States and the world. The author interprets them both culturally and economically—and with the aim of creating better international understanding.

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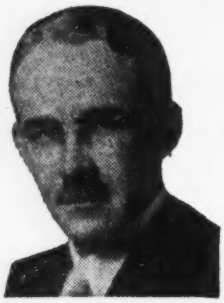
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